# Current Anecdotes

A Preacher's Magazine of Illustrations, Homiletics, ✦ ✦ Sermons, and Methods of Church Work ✦ ✦

Volume V. SEPTEMBER, 1904 Number 12

## WINDOWS FOR SERMONS.

BY A. J. ARCHIBALD.

### PERMANENT. (738)

Ps. 103:17; Deut. 33:27; Luke 23:33.

Longfellow gave Evangeline birth and early years under the shadow of old Blomodin. Halted on top of Blomodin! Far down below at foot of that great precipice the Bay of Fundy tides roll and seethe and crowd for room, while passing in and out of muddy Minas Basin. They rush exceedingly swift, with ice and logs and sometimes broken wrecks; they carry tons of sediment. Old Blomodin looks on and smiles. Sometimes the tides are high, and sometimes low; sometimes spring and sometimes neap, sometimes rough and sometimes calm. He has seen the landscape change beneath his view. He has seen the dykes pass out to sea and lands that once were farms drifted in course of years in sediment away; he has seen the funeral processions all around the shores of Minas as generation after generation passed on. Yes, in the coming and the going of the tides all has changed, and Blomodin, alone, stands sure and smiles to see all else give way to play of elements.

And in the intellectual world are tides that often seem to sweep away the very bottom stones of knowledge. We glory in our grasp of facts of life and death and as we think them o'er along comes one who says "you do not know, you only think." In religion and philosophy the enemy has come with skepticism and doubt; and once started they have swept on like a tide and carried many a poor fellow off his feet as he has cried, "Where am I? What do I believe? Is there a God?" And never was the tide rolling more fiercely than it is today (and after mentioning some of the tides), but after all there are some things that remain. When the last tide has gone its way some truths will stand and smile at the seething and the rolling below. The truths concerning sin, eternal life and Jesus Christ abide forever.

### HIS NAME. (739)

Mark 3:29; Eph. 3:11; Matt. 25:32, 33.

Cars from the Newtons, cars from Cambridge and Watertown, cars from Brookline, cars from other suburbs to the west and south come hurrying in, then dive beneath the surface, and so through subway cool they make their way beneath the heart of Boston, stopping here and there to drop a score and send them up into the maze of winding, crowded streets. And after several miles beneath, those many cars come up. They come up fast and close, car follows car as they rise up there by the North Union depot. Some of those rising cars are for Charlestown, some for Malden, some go down Atlantic avenue, and some just swing around and go back through the subway. They all rise on one track, but a man away up in the switch tower sees them come up. Sees the names on their tops and sides; and for every rising car he moves a switch and sends it buzzing off on that track that will carry it to its own destination. According to the name they are swung off to left or right. So on that shore stands the Christ and sees us come up; up out of the darkness, and men are sent to left or right by him according to the name upon their foreheads. On every forehead is stamped "eternal," and "sin;" for none may die and all have sinned. But if after these two is found the word "Christ" then the switch of God's mercy moves and we go swinging up into the great public gardens of his grace. Let him stamp his name on you.

### A MODEL. (740)

Acts. 26:19; Daniel 7:7; Eph. 4:13.

O the beauty of those Grecian marbles. Their creators took the raw marble, others saw in it only marble. The sculptor saw in it an Apollo. Saw him standing there in the midst of the block and proceeded to cut away the enveloping stone with a chisel. Because the sculptor had an imagination and saw in the block the figure that he desired to bring out he made no errors; but set before the world the perfect thing, the well shaped head, the strong smooth neck, the shoulders of the athlete, the arms of the disc thrower, the legs of the runner, in short the perfect stature of a man. So if you and I can look into our future and see the man that we seek to bring out of life it is a marvellous aid in making every stroke tell to the completion of the stature. Look then on Jesus Christ and behold your model, for blind you are to the future, but the man will come out all right if you see the Christ of today.

## LOST, BUT NOT ALONE. (741)

Matt. 18:12; Matt. 12:12; John 10:15.

Away down there, a thousand feet below the surface, his lamp had gone out. He was a boy of fifteen, and at the close of the day had been sent back through the dark level to bring a miner's pick. But a half a mile from the cage a draft had caught the blaze of his open lamp and carried it away. He had no match. Alone in the darkness! Not a man would pass that way till next morning at seven. Hour after hour he gropes in the darkness. He hears a rat run here, and water trickles there, and the air escaping from a pipe startles him. Wide eyed, no ray of light passes in those dilated pupils. He is lost! But after tea at home, the boy has not arrived; and soon the great cage has dropped a thousand feet, and in it is a rough bearded man, but somewhere beneath that rugged breast is there a motor that urges him on through deep and level, he pauses not, but as he goes his way he makes the caverns ring with Jamie's name. And then the boy catching the glimmer of his father's lamp and the lost is found, the trouble o'er, the sorrow done. Voluntarily or involuntarily men get lost; they loose the guiding star of life and home made lamps go out. Listen, "I am with you," (not today) "always." When trouble comes, when the way is dark, when the night is long, when the hope is faint, then cast your care upon him, he is there.

## INFLUENCE. (742)

John 8:34; Num. 32:33; Prov. 10:16.

Of all literary men, perhaps none has exerted a greater influence both during and after life than the German poet and philosopher Goethe. In one way he did good; he unified the German tongue and gave the Fatherland a foundation for a great literature. And Germans appreciate him for this; well they might. But then look at the other side; he was a godless libertine; he tried to reason God out of time and eternity; his life was baser than his religious teaching, and probably his views of God were influenced by his base desires. O Germany thy skepticism, thy looseness in morals have to a large degree been the result of that single life. Goethe gave to thee a literature but a most damnable heritage accompanied it! He left a lot above the sod. So Byron in dying left the proof of a most remarkable genius behind, but poetry could not cover up sin. The sin worked through; and as far as you and I can see the world has been cursed by Goethe and Byron. If a man blot out God he might not be troubled about sin—at present—but even with no God or future to face, sin soon punishes its devotees.

## HOPE. (743)

John 11:39; 5:25; 14:19.

O Lazarus we see them place you there, and as the bearers lay you down on the cold stone shelf in that tomb, Mary and Martha sob out their woe. It is no easy task to lay a brother in a tomb. They roll up the stone. You are there O brother! Dead! No hope! Sleep on, take thy rest, till the blast of the trump of God does fill the land from east to west. No hope! No hope! O faithless ones! No hope Mary! No hope Martha! And I loved him! I still live! And because I live he shall live. "Lazarus come forth"! Four days or four centuries come forth! Grave clothes or no, come forth! And tonight he looks down on us, and some of us are dead (as far as God is concerned), and we their friends are hopeless. They will never rise up and be earnest followers of the Christ. No hope!

No hope! No hope father! No hope mother! No hope wife! and I live. O faithless ones! And I love them. Roll away the stones! The stone of your unbelief, for "because I live" they may live.

## CHRIST POWER. (744)

Acts 1:8; 4:7; 10:38.

Today it is a matter on which experts differ as to what power is best in the driving of the automobile. Shall it be gasoline with its chug chug and its odor? Shall it be steam with its necessity of much water and keen attention? Or shall the driving power be the electric motor with the frequent demand of a recharge? Each power has its advantages and each its drawbacks. It is still an open question; each manufacturer advertises his gasoline, or steam, or electric automobile as the very best. And in religion what is the power that accomplishes? Is it perseverance? Is it zeal? Is it eloquence? All these count. But there never was and never will be any question as to the power behind Christianity. The automobile of the church of God is run by Christ power. No man can live a Christian life without him.

## BLINDED. (745)

Matt. 7:13; 23:5.

Do you remember in Julius Cæsar how Cassius gets Brutus to draw the dagger on the emperor? If he had gone to Brutus and said, "O Brutus murder Cæsar," then Brutus had thrown him down the marble stairs and the incident had ended there. But instead he said: "Brutus, you are a good citizen, a lover of Rome; Cæsar is destroying our city and debasing our nation, arise and help to remove him," for "Brutus is an honorable man." All through the conversation how Cassius does dwell on that, "for Brutus is an honorable man." The spider took the web of honor and spun it about the face of Brutus till he was blind to Cæsar's virtues; till his honor, he thought, compelled him to slay his best friend. O the power of the seducer! And men like Cassius come to us today and say, "you are a liberal minded progressive man;" "you are no narrow crank; break away from the old; for you are broad of vision;" they say it oft; and by and by they blind us with our virtues and we draw our daggers and slay our friendly Cæsars; the strongest points in our characters; and it is hard at times to tell our seducers from our friends.

# ILLUSTRATIONS FROM PERSONAL OBSERVATION.

ROBERT ZARING, Indianapolis, Ind.

## THE SHEEP AND GOATS. (746)

"He shall separate them one from another." Matt. 25: 32.

One afternoon while on a visit to the stockyards, I became quite interested in the means employed to divide the sheep into their different grades. I observed a great drove of sheep that had been driven into a "chute" preparatory to sorting them. A man stood with his hand on a small gate which he swung back and forth, opening into a different pen at each movement. The buyer stood where he could closely watch the drove, and as each sheep came to the gate, without a moment's hesitation, he would call "in" or "out" as the quality of the sheep justified. "In" stood for first class; "out" for second class, and thus that drove divided into two streams by the mere swinging of a gate in obedience to that short, sharp command "in" or "out."

As I stood and watched the process I thought of the graphic picture given by our Lord of the last day when he would stand at the gateway of the eternities to divide his flock forever and ever. To some he will say "enter;" these are the sheep. To others he will say "out;" these are the goats. How simple the process; how decisive the command. And our Lord will make no mistake.

I said to the man who classes the sheep, "How can you so quickly decide on each sheep? I do not see how you do it; I'm sure I could not." He laughingly replied, "You don't have to know how."

How true! It is not my business. Still, we question about the final separation and often doubt whether it will be a just one or not. Doubt no more, dear one; God can pierce a soul through with one glance, and when that gate swings for you and me, and we hear him say "enter" or "out" we will know in our innermost heart that he "knew our frame" and judged our life accordingly.

## CHARACTER INVIOLATE. (747)

"Blessed are ye when men shall revile you." Matt. 5: 11.

Walking alone through a beautiful grove the other day, my attention was directed to the base of the trees. They were caked with mud, which completely destroyed the beauty of the scene so long as I kept my eyes cast down. But the moment I lifted my gaze to the leaves and the branches I, of course, saw nothing but beauty. I observed that the filthy slime was brought there by swine that had left their wallow and come into the grove to rub it off.

Sometimes an individual, or even the public, attempt to besmirch the character of a noble man. All they can succeed in doing is to soil the feet. They may even blacken the reputation so that, as long as we cast our eyes upon these lesser things, we may imagine the vicious attack has succeeded; but lift the eyes up to where the man lives and you find the same true color, the glow of truth—the beauteous light that a trust in truth imparts.

It is hard to endure unearned attacks; difficult to bear patiently words falsely spoken, whose aim is destructive. That is why our blessed Lord included in his beatitudes: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake." Continuing, he says: "Your reward shall be in heaven."

I have seen housewives rub earth on their silverware for the sake of brightening it. The very thing which would seem to destroy character is the agency, if properly endured, that will cause it to shine.

## THE INNER LIFE. (748)

"The Lord looketh on the heart." 1 Samuel 16: 8.

"Poor fellow," or "poor woman," we say, condolingly, when we consider some one whose life presents a bare, brown front. The dull monotony of that life, the absence of those agencies which go to make life a pleasant thing, call from us words of sympathy. But need they? Well, our words of sympathy will do no harm, though I will state that it is beyond the ken of man which way the consolation should follow. Who knows a life until he has gotten into it?

I have often seen hanging against the window-panes of fashionable homes dark colored squares of glass that, instead of beautifying, detracted from the appearance and led me to slightly wonder what artistic effect there was in such a display. I one day entered a room where one of these squares hung, when I was immediately struck with a beauty before unseen. There was a lovely landscape, whose charm was intensified by the light from without. Why had I never discovered that beauty before? Simply this: I had never gotten on the inside of the picture.

So it is with life. If we could only get on the inside of some of these hearts that we hardly refrain from pitying, we would receive revelations. The face is no true exponent; the surroundings do not always harmonize with the man within. A person of wealth whose home surpassed any other in his community in beauty and elegance was one day showing a minister through one room after another. The deep Brussels carpets, the rich tapestries, the costly paintings and rare bric-a-brac were so lavishly manifest that the minister turned to his host with the remark: "You surely should be a happy man."

"Yes," he replied slowly and sadly; "if

I could just close the shutters and keep death from entering again."

'Tis the experience of the heart that gives a life its rose or its gloom. You can never tell how much of the coloring of life a heart contains until you enter within.

## THE MOULDING OF CHARACTER.

"Whatsoever things are of good report, . . . think on these things." (749)

Phillipians 4: 8.

In modern workmanship, a finished product represents the touch of many hands. Take a table, for instance. Nearly a score of workmen put their impress on it, and it stands, not as the output of any one, but of all. At times the parts composing it were scattered from one end of the factory to the other. But slowly they came together—piece to piece—until it appears a composition of industry.

In life do we see a corresponding principle. We sometimes hear a Christian say that so-and-so was the cause of his conversion. The statement is erroneous, since no life is the result of only one force, but many. Traveling evangelists are often guilty of speaking numerically in this regard—sometimes counting their converts by the thousands. It is a big thing to be the only agency in the conversion of a soul, to be the beginning and the end. Souls are not brought to Christ in that manner. Each finished Christian product is touched by a thousand hands, and in the moment that the contact lasts there is an influence given back and forth that leaves both somewhat changed. And thus, like a bit of wood in God's workshop, we are passed from workman to workman. As to whether we shall be a perfect product depends not only on the timber, but the skill of the artisan.

With this observation, the importance of our voluntary environment should strike us forcibly. There is much around us that we cannot get away from, our involuntary environment, and that we must make the best of. But more is there that we can govern. He who makes most choice of his voluntary environment and chooses best will develop the highest life.

Paul, realizing this truth, calls to the Phillipians that whatsoever they find that is true, lovely, honest, pure, of good report, they should live in thought with such. And should you and I be more thoughtful in our associations, not only with men, but with ideas, with all that God sends us in nature, in society, in spirit, we need not fear the ultimate development.

## GOD'S HAND. (750)

"Thy right hand hath holden me up."
Psalms 18: 35.

The other day I picked up the photograph of a young babe, too young to sit alone; but still it was bolt upright. After looking for a minute, I discovered a supporting hand, presumably the hand of the mother, that not only gave it the upright position, but kept the little fellow from toppling to the floor. I was given only the hand, but my imagination was not guilty of extravagance when I saw the maternal guardian with tender care and loving gaze standing by her babe and watching over its every action. The little one was unconscious of the care; that was no matter; the care was present just the same.

And I thought: How often have I discovered just a suggestion of God about me—a mere trace. It might have been just the finger of his care pointing me into my path; the atmosphere of his presence enveloping my way. God never reveals himself completely to his children; he does not mark his blessings, "From the Father." But there is always something about them that leads us to correctly guess their authorship—just as the familiar writing upon the wrapper often discloses some modest sender.

We may be sure God's hand is always near us; and as the loved one knows best the slightest indication of her lover's presence, so does he who loves God most possess that spiritual sense that can best and oftenest detect his presence in the affairs of life. It is our business to be able to discern our Father, for he is always near with his loving care. Do not be thoughtless but attend him, for it is a great privilege to catch sight of the Father's face.

## REACHING FORTH. (751)

"Reaching out after those things which are before." Phillipians 3: 13.

When the evening hour comes my little boy climbs into my lap, firmly settles himself beyond doubt, then says: "Papa, tell me a story."

"Tell you a story, my boy? Well, well, what shall I tell you?" And the little fellow answers, "Tell me a story about something what I don't know."

Ah, nothing old will do for him; I must search my memory and my imagination for something "what he don't know." And I tell him something new; I tell one story after another, until those wondering eyes close and his head falls to my shoulder in sleep. And, as I sit and look at that dear little fellow, who wanted me to tell him stories "what he didn't know," I thought: my boy's request is that of the whole human race, and but voices the aspirations of the universal heart. His request is but an echo of the Athenians on Mars Hill, who, Paul says, "Spent their time in nothing less, but either to tell or to hear some new thing."

And, as I rocked my boy in his sleep, I realized that I held in my arms a budding soul that was even now reaching out after something beyond; an immortal soul that was not content with present attainments—nor would be; but on and on should march into the great realm of undiscovered truth.

Thank God for divine restlessness; for the impulse to reach out after fruit just beyond our reach. It is only thus that we can find him.

## Illustrations from Recent Events.

By W. J. Squires.

### FINDING BURIED TREASURES. (753)

Luke 12:21; Jas. 5:3; Luke 19:20.

From The London Telegraph, we learn that "while some workmen were raising a large slab in an old house at Audierne, in France, belonging to a retired navy doctor, they came across a huge leather bag, which was found to contain a quantity of silver coins, mostly of the reign of Louis XIV, and of a total weight of fifty-eight kilograms. It is a very interesting collection, as every silver coin of that time is believed to be represented in it. The explanation of the stowing away of all this money is thought to be that during a famine, which prevailed in the early part of the eighteenth century, the wealthy were ordered to send their plate to the mint, to be converted into coinage. Various provincial landowners, however, preferred to conceal their valuables, so it is calculated that the treasure just discovered at Audierne has been resting in its hiding place for nearly two hundred years."

How much this reminds us of those people to whom God has given various talents or great wealth, but who, instead of using them to relieve the ignorance of the sufferings of their fellowmen, bury them out of sight; then dying themselves they are twice impoverished. The unused and forgotten wealth, the great opportunities once neglected never return.

### PROTECTING ROYALTY. (754)

Isa. 43:2; Ps. 23:4.

Says a recent newspaper writer: "People in this country hardly realize the vast scale on which precautions now have to be taken for the protection of Old World sovereigns on their travels."

On the occasion of the recent visit of the King and Queen of Italy to Paris "throughout the entire distance of the railroad journey from Pisa, in Italy, to Paris the track was closely guarded by watchmen stationed along the line at intervals of two hundred or three hundred yards and within sight and hearing of one another. The Gardes Champetres, or rural constables, of the departments traversed by the royal train were mobilized to assist in guarding the route. Foresters searched all the wooded portions of the country near the railroad before the train passed. Bridges and tunnels were strictly watched by gendarmes and troops, while a perfect swarm of Italian and Swiss police co-operated with their French colleagues in subjecting all suspicious persons, especially foreigners arriving in France, to the closet kind of surveillance."

We may well believe that "uneasy lies the head that wears the crown." But they who are kings and priests unto God through faith—heirs of the promises—have no such fear as they journey to and from, for they abide under the "shadow of the Almighty."

### GREAT BRITAIN'S SEALS OF OFFICE.

2 Tim. 2:19; Rev. 7:3. (755)

A recent writer in the periodical press says that, "the Seals of Office, concerning which so much has been heard of late in connection with the surrender to King Edward by Joseph Chamberlain and the other ministers who resigned from the Balfour Cabinet, and which were subsequently intrusted by the monarch to their successors, consist of sets of three seals, known as the signet, the seal and the cachet. At the Foreign Office the signet is affixed to instruments which authorize powers to treat for the ratification of treaties, the seal is used for royal warrants countersigned by the Secretary of State, while the cachet is used to seal the envelopes of letters containing official communications from the sovereign to other rulers." The humblest official and the humblest citizen wherever they find themselves in the wide world, no less than the Ambassadors at the Courts of the greatest nations, know and feel the power and greatness of the mighty empire whose seal they bear. But the humblest citizen in the "Commonwealth of Grace" carries with him a pass-port sealed with certifications far beyond the power and glory of the British Empire.

### LIVES LOST AMONG FISHERMEN.

2 Sam. 23:15; Ps. 49:7. (756)

The public press informs us that "seventy-five lives and six vessels constitute Gloucester's tribute to the perilous waters of the North Atlantic during the twelve months just ended. The figures are obtained from statistics furnished by the Gloucester Mutual Fishing Insurance Company. The total financial loss was $82,500, and the insurance $57,598. In the last twenty-five years, 2,306 lives have been lost in the Gloucester fishing fleet." Everything costs. Labor, money, energy, life, perils by land and sea—these things are the price we pay for the commonest things of life. Civilization is a costly thing; but it is better that these men lose their lives in the pursuit of honest industry, than to have wasted them in the service of sin. The one involves the loss of physical life only, the other the loss of both body and soul.

### LANES OF TRAVEL IN NEW YORK.

Rom. 12:11; Phil. 3:14. (757)

The New York Tribune recently said: "President Cantor has ordered one hundred blue and white enameled signs to be hung on lamp posts and electric light poles in Fifth Ave., and other prominent thoroughfares. The signs direct 'Slow moving vehicles keep near right hand curb,' and inform all drivers that the new rules of the road can be obtained at all police stations."

In church, and state, and street we have the slow, lumbering coaches and trucks, and people, who go dead slow—some because heavily loaded and some because they are born that way. They have a right to one side of the street. Let them lumber along.

But there are others who fret and chafe and make everybody else wretched around them if they are checked in. They want free rein and a clear road. Give them the middle of the highway and let them go ahead. If you cannot move swiftly, pull out to one side so as not to hinder others.

## An Experiment.

By A. S. Haskins, Chicago.

LUKEWARM. (758)

Revelation 3: 16.

Fill a small bottle with water. Put a wire in the cork and another cork on the end of the wire to serve for a handle. Wrap the bottle with cotton batting and saturate that with chloroform. Hold the bottle over a red hot stove or a hot lamp, replenishing the chloroform if necessary, and in a few moments a sharp click will tell you that the water is "cooked." Remove the batting and behold the bottle is broken and you have a piece of ice. We say evaporation did it. The heat was all about the bottle but the chloroform said: "Mr. Heat you cannot come in today." So a man may be in the church of the living God. He wraps himself about with a robe of self-righteousness, saturates it with selfishness and self-conceit, and the first thing he knows while the gospel fire is burning all about him his heart has the atmosphere of the mountain's crown that is covered with the eternal snow. But the Master says: "I would thou wert cold." There is really more hope for the individual who is shivering in his spiritual grave clothes and who knows it, or whom you can convince of his condition by a few pungent sentences from the word of God, than there is for the individual who is half-hearted, lukewarm, and perfectly satisfied with his position so that he insists: "I am rich and have need of nothing."

## UNUSUAL.

They were having ice cream at dinner and one of the little boys was openly expressing his satisfaction.

"I just love ice cream," he declared. "But I don't care much for the chocolate part."

"Then give the chocolate to me," suggested his elder brother.

The younger one looked at him in surprise.

"I said I didn't like it much," he explained. "But I don't like it bad enough to be giving it away."

A lady expecting company put some cream in a very valuable pitcher and left it on top of a low ice-box. The pet puppy dog jumped on the box and, smelling something good, jammed his head into the pitcher but couldn't get it out. The combined efforts of the family failed to get the pup into the position he was when he got his head in. The pup could hardly breathe and it soon became a question of breaking the pitcher or cutting the pup's head off. Ask the company which they would have done.

Some will say cut the pup's head off. You can reply: That is what they did, but later they had to break the pitcher to get the head out of the pitcher.

## HOGARTH'S PICTURE OF THE RED SEA.

Hogarth was once applied to by a certain nobleman to paint on his staircase a representation of the Destruction of Pharaoh's host in the Red Sea. In attempting to fix upon the price, Hogarth became disgusted with the miserly conduct of his patron, who was unwilling to give more than half the real value of the picture. At last, out of all patience, he agreed to his terms. In two or three days the picture was ready. The nobleman, surprised at such expedition, immediately called to examine it, and found the space painted all over red.

"Zounds!" said the purchaser, "what have you here? I ordered a scene of the Red Sea."

"The Red Sea you have," said the painter.

"But where are the Israelites?"

"They are all gone over."

"And where are the Egyptians?"

"They are all drowned."

The miser's confusion could only be equalled by the haste with which he paid his bill.

## A CHILD'S DICTIONARY.

The late Frederic R. Coudert, the noted lawyer and wit, had a great fondness for children. He collected indefatigably the quaint sayings of children, and one of the treasures of his library was a small manuscript volume filled with definitions that children had composed. This volume was called "a child's dictionary," and these are some of the definitions that Mr. Coudert would read from it:

"Dust—Mud with the juice squeezed out of it."

"Snoring—Letting off sleep."

"Apples—The bubbles that apple trees blow."

"Backbite—A mosquito."

"Fan—A thing to brush the warm off with."

"Ice—Water that went to sleep in the cold."

Said a young and tactless husband
To his inexperienced wife:
"If you would but give up leading
Such a fashionable life,
And devote more time to cooking—
How to mix and when to bake—
Then perhaps you might make pastry
Such as mother used to make."
And the wife, resenting, answered,
(For the worm will turn, you know,)
"If you would but give up horses,
And a score of clubs or so,
To devote more time to business—
When to buy and what to stake—
Then, perhaps, you might make money
Such as father used to make."

# LABOR DAY SERMON AMMUNITION.

## WEALTH, POWER AND TRUSTS, WAGES, STRIKES, POVERTY.

From "Social Progress," a year-book of social statistics, published by Baker & Taylor, 33 E. 17th st., New York. Price $1.00. Ministers will find this work reliable, and of universal value in preaching on problems of the day. A series of Sunday evening sermons on subjects above will arouse interest during September.

### SUITABLE TEXTS.

Wages:—Lev. 19: 13; Deut. 24: 15; Jas. 5: 4; Mal. 3:5; Luke 3:14.

Wealth:—Deut. 8: 18; 1 Tim. 6: 10, 17; Matt. 13: 22; Mark 10: 22, 23; Jas. 2: 6, 5: 5; Luke 12: 15; Ps. 62: 10.

Labor:—Deut. 28: 33; Prov. 13: 11; Exod. 23: 16; Eccl. 3: 13; 1 Cor. 15: 58; Rev. 14: 13; Luke 10: 7.

Poverty:—Prov. 30: 8; 10: 15; 31: 7; 2 Cor. 8: 9; Isa. 29: 19; Amos 2: 6.

### CONCENTRATION OF WEALTH. (759)

Those who deny any concentration of wealth, do not deny that in the United States and Great Britain the rich are getting richer, but they assert that the poor are also getting richer, and on the whole gaining on the rich. Perhaps the strongest argument for this view in the United States has been made by Edward Atkinson in a series of articles in the Century (Vol. XXXIV), quoting census and other reports to show that, on the whole, wages are rising and prices are falling, while, on the other hand, rates of interest are falling, so that the poor are getting an ever-increasing share of an ever-increasing product, while the rich have to invest larger amounts of capital and at an ever-decreasing rate of interest.

Critics of this view show that *until recently* wages have not risen since 1873, and that the recent rise of wages has been accompanied by a rise of prices, some think sufficient to offset all rise in wages. This autumn, wages, too, have somewhat generally fallen. *Except where strong unions have raised* the rate, it is asserted that wages, if raised at all, have risen very little. For full discussion of both sides see Bliss' "Encyclopedia of Social Reform," Art. "Wages." As for falling interest, this is not denied, but this is no proof that profits and dividends have not risen.*

### CONCENTRATION OF POWER. (760)

In the World's Work, Lorenzo Pratt questions as to who controls the United States?

He says that one-twelfth of the estimated wealth of the United States is represented at a meeting of the board of directors of the United States Steel Corporation. They represent as influential directors more than two hundred other companies. They operate nearly one-half of the railroad mileage in the United States, the principal telegraph and express companies, electric traction lines; directors of five insurance companies, two of which have assets of $700,000,000. On this board are men who speak for five banks, three of them being the largest in the country, and ten trust companies. It would be interesting to know whose money these bank and insurance directors handle in these immense deals, their own fortunes or that of their depositors and policy-holders. Thomas Lawson in his series of articles, now running in Everybody's Magazine, claims that trust companies use depositors' funds. In short it is said that the United States Steel board controls corporations capitalized at $9,000,000,000, an amount (if the capitalizations are real values) equal to about the combined public debts of Great Britain, France and the United States.

The railway stocks in the United States were owned in 1897 by some 950,000 persons. This number has greatly increased, but the control is in the hands of a dozen men.

Examinations show that concentration of control of these great city banks has gone so far that a comparatively small group of capitalists possesses the power to regulate the flow of credit in this country. In the last analysis it is found that there are actually only two main influences, and that these are centered in Mr. Morgan and Mr. Rockefeller. It is possible to express in approximate figures the extent of the Morgan influence. It is divided among eight different interests and amounts to $6,268,171,300.

### TRUSTS. (761)

A trust (in the economic sense) has been defined by a committee of the New York State Legislature, "a combination to destroy competition and to restrain trade through the stockholders therein combining with other corporations or stockholders to form a joint stock company of corporations, in effect renouncing the powers of several corporations and placing all powers on the boards of trustees." Congressman Charles E. Littlefield states that there are 793 trusts capitalized at over $14,000,000,000, not including the railroads capitalized at over $12,000,000,000 more.

The American Almanac (1904) prints a list of 320 trusts, of which 179 are incorporated in New Jersey, 141 in other states. Twelve of the leading trusts, such as United States Steel, Amalgamated Copper, Standard Oil, United

* ESTATES.

| | Number. | Aggregate Wealth. | Average Wealth. |
|---|---|---|---|
| The wealthy classes, $50,000 and over | 125,000 | $33,000,000,000 | $264,000 |
| The well-to-do classes, $50,000 to $5,000 | 1,375,000 | 23,000,000,000 | 16,000 |
| The middle classes, $5,000 to $500 | 5,500,000 | 8,200,000,000 | 1,500 |
| The poorer classes, under $500 | 5,500,000 | 800,000,000 | 150 |
| | 12,500,000 | $65,000,000,000 | $5,200 |

States Leather, are stocked and bonded at $3,139,243,300. Of the 400 largest trusts only ten were organized before 1890.

## GROWTH OF CITIES. (762)

A hundred years ago the United States had only six cities of 8,000 inhabitants or more; in 1880, 286; in 1890, 443; in 1900, there were 515. A hundred years ago three per cent. of our population was urban; now about thirty-three per cent.

This is not peculiar to our new civilizations. London is probably two thousand years old, and yet four-fifths of its growth have been added during the century just past. For sixty years Berlin has grown far more rapidly than New York. Paris is more than four times as large as it was in 1800. Rome has doubled since 1870. St. Petersburg has increased nearly threefold in seventy-five years.

From 1880 to 1890 urban population in the United States increased sixty-one per cent., while rural population increased only fourteen per cent., and 10,063 townships—thirty-nine per cent. of the whole number in 1880—actually lost population. Thus, Chicago more than doubled, while seven hundred and ninety-two townships in Illinois were depleted.

This redistribution of population is due to three principal causes:

1. The application of machinery to agriculture. A special agent of the Government reports that four men with improved agricultural implements now do the work formerly done by fourteen. Inasmuch as the world cannot eat three or four times as much food simply to oblige the farmers, a large proportion of them are compelled to abandon agriculture, and are forced into the towns and cities.

The second great cause of the modern city's growth is the substitution of mechanical power for muscular, and its application to manufactures.

When power becomes mechanical and stationary, workmen gathered around it, and industry naturally became organized. Manufactures, therefore, meant the concentration of population. Thus the application of machinery to agriculture and to manufactures has in one particular produced opposite results.

The third great cause of the growth of the modern city is the railway, which makes it easy to transport population from country to city, and, which is much more important, easy to transport food, thus making it possible to feed any number of millions massed at one point.

(763)

## BREAD WINNERS OF THE WORLD.

Thus the people of the United States, though constituting only one-twentieth of the human race, produce over one-third of the world's grain supply. Of wheat she produces over one-fifth. Russia, her nearest rival, has one-tenth of the world's population, but supplies less than one-sixth of its food.

We are told, by government authority, that our crop of cereals for a single year is ninety million tons. If we had a double track belting the globe at the equator, allowing forty feet outside measurement to each car, and ten tons of grain to each, these cars loaded with our grain crop for a single year would fill both tracks solid, and then enough would be side-tracked to reach from New York to San Francisco six times!

## DANGEROUS TRADES. (764)

The valuation placed upon the life of the workingman has climbed steadily during the past 20 or 30 years. The increase of safety devices is very well known, among them being fire-escapes, patent couplers, more healthful work-rooms. In England laws have been extended to cover a class of trades where there are no accidents, but where fumes or solutions or dust are a menace to health. With the exception of protection against the dust of emery wheels by seven states this country has paid no attention to this class of trades, which are more deadly in final results than those in which violent accidents are known.

## CHILD LABOR LEGISLATION. (765)

### AGE LIMIT.

Children may not be employed under the age of 14 in factories and stores in twelve States. Eight more forbid children under 14 in factories only.

Twenty-four forbid their employment underground in mines. Several of the States, however, make dangerous exceptions. Some allow children over 12 "if necessarily employed" or if allowed for poverty by a county judge; or if illiterate (Texas) or in vacation time, or if they present a certificate of having attended school 20 weeks. Colorado allows children in coal mines. Pennsylvania forbids them under 14 *about* mines and under 16 *in* mines. Fourteen States forbid employment of children under 14 in school hours. New Hampshire forbids this to the age of 16. To this law also there are dangerous exceptions. Pennsylvania and Rhode Island forbid the employment under 13. Fifteen States forbid them—some in mines only, some in factories and mines, some in mines, stores and factories—under the age of 12. Three States put the age limit at 10. One of these, South Carolina, raises the age to 11, May 1, 1904, and to 12, May 1, 1905, except children "necessarily employed." Delaware, Georgia and Oklahoma have no age limit.

### SCHOOL ATTENDANCE.

Twelve States compel children to attend school to the age of 16, unless employed, though there are exemptions and exceptions in many States. Massachusetts allows children over 14 to work, provided they attend night schools; twenty-five States compel attendance to the age of 14, though several States, especially in the south, only require twelve weeks of schooling. Pennsylvania and Rhode Island put the age at 13, and respectively, to 16 and 15 unless employed. Maryland puts the age at 12. Fifteen States, almost wholly in the south, have no attendance laws. Many States forbid employment to the age of 16 in most cases unless

the children can read and write and attend night schools. Twenty-three, however, have no educational test.

NIGHT WORK.

Night work is prohibited for children in many States during the specified hours, usually 7 p. m. to 6 a. m.

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## TRADE UNIONISM. (766)

COST OF LIVING.

The average cost of food per family in 1890 was $318.20. In 1896, the year of lowest prices, it fell to $296.76, and in 1902 reached the highest point of the period, being $344.61, an increase, as has been already stated, of 16.1 per cent. over 1896, or of 10.9 per cent. when compared with the average for the 10-year period 1890 to 1899. The increase in the cost of living as shown by the results of this investigation relates to food alone, representing 42.54 per cent. of all family expenditures in the 2,567 families furnishing information.

Of the remaining articles, constituting 57.46 per cent. of the family expenditure, certain ones are from their nature affected only indirectly and in very slight degree by any rise or fall in prices. . . . The remaining classes of family expenditure, 24.13 per cent. of all, consist of clothing 14.04 per cent., fuel and lighting 5.25 per cent., furniture and utensils 3.42 per cent. and tobacco 1.42 per cent. For these no retail prices covering a series of years are available, but accepting as true of wholesale and retail prices here what this investigation has found true in the case of food . . . leads to the conclusion that the retail prices of these articles as a whole in 1902 could have been but little, if at all, above the level indicated by food.

It is apparently a safe and conservative conclusion, therefore, that the increase in the cost of living, as a whole, in 1902, when compared with the year of lowest prices, was not over 16.1 per cent., the figure given above as the increase in the cost of food as shown by this investigation.

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## WAGES. (767)

General averages as to wages are almost worthless. If in a factory there are eighty men earning each only a dollar a day and 20 especially skilled workers earning $6 a day, the average in that factory would be $2 a day and yet a mere statement of the average would utterly conceal the true facts. In America in almost every trade a few workmen receive very high wages and so American averages of wages conceal the real wages, often very low, paid to a large share of our workers. Again the worth of wages depends on the cost of living. It is generally thought that wages of late years have risen; yet the last report of the Bureau of Labor Statistics in the prosperous State of New York, says, for the year ending September 30, 1901: "It therefore seems safe to say that despite the more regular employment and higher wages now enjoyed by the working people, their economic condition is little better than it was four years ago, save that they now work shorter hours." Again, income depends not only on the amount a man receives per day, but the number of days in a year he has work. Yet this simple fact is continually forgotten in comparing wages in different countries and trades. $1 a day all the year round is better than $4 a day once a week. Once more statements as to wages are continually vitiated by the bias of opinion of those who interpret or collect the data upon which they are based.

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## WOMEN'S WAGES. (768)

According to an Ohio report for 1901, 6,920 women in the three largest cities earned $4.83 a week, worked 57½ hours, paid $2.44 for board and lodging, and saved 14 cents, 1,606 people depending on them for support.—Quoted in "Getting a Living," page 480.

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(769)

## GOOD AND BAD SIDE OF STRIKES.

The evils of strikes are well known, the sufferings to employees, injustices on both sides, and the indignities practiced upon the public. The good side is less known. The loss to employers and employees in strikes seems, and is, large. Yet, for 1881 to 1901, it was only 66 cents per year for the individual wage earner or employer in the United States, and strikes often bring very large gains. Mr. John Mitchell estimates ("Organized Labor," page 393) that by the coal strike of 1902 between seven or eight millions of dollars were added to the wages of the anthracite mine workers. Moreover, wages lost in even "unsuccessful" strikes are not always lost. Few factories or concerns of any kind work all the year, so that work not done in time of strike is often left for periods when otherwise men would be idle. Again strikes are sometimes really lockouts occasioned by employers who for some reason or other—perhaps because business is bad or to introduce new machinery or to affect the price of stocks—do not care to employ their men and not wishing to discharge them, by making some unreasonable demand really force them to strike. The famous Homestead strike of 1902 was really a lockout; 325 men struck, but 3,800 were locked out.

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## WALKING DELEGATES. (770)

Employers and the public often think that because these walking delegates take charge of the strike, they are really the fomentors and "agitators" who get up a strike to magnify their position. This is a mistake. Strikes occupy a very small fraction of a trade union's time. Few unions have strikes (of the same men) more than once in several years, and then usually only for a few weeks or perhaps days. Yet the walking delegate is at work all the time, paying benefits, building up his organization. Only incidentally and occasionally does he handle a strike which empties the union's treasury, and endangers the walking delegate's salary far more than it helps it. Dr. Rainsford, of New York City, once said in an address:

I believe the leaders in the United States, taking them all in all, are just as good as the leaders in law or finance or society or politics.

. . . . I know a man who for years in this country has occupied one of the first positions as a labor leader. No word is too bad to be said about him by most of the press and some of the colleges; and I know, as a matter of fact, that the man, with a large family of children, never drew but one-half his salary during the whole time he held office, and put the other half back into the treasury of his organization. I know a man who, if my judgment amounts to anything, is one of the ablest men in the United States—a man who has great power of tongue and great powers of organization, and a true, whole-souled man, and although, alas, he is outside the Christian church, I venture to say, a large, whole-souled Christian, too. That man is at the head of an enormous federation in this country, and has never taken but two dollars and fifty cents a day except when he was engaged in the active business of his federation; and when he has not been engaged in their business he has worked at his trade like anybody else. And I will tell you that this winter, with an old mother to support, that man walked the streets in the cold for three long weeks to get work (and there is no better workman at his trade) because boss after boss said, Mr. So-and-So, you are upholding labor unionism, and we won't give you work. . . . I say that if our Lord and King were back on earth, I believe from my soul that those men would be in his train.

## MISUSED POWER (771)

Of the notorious case of Sam H. Parks, in New York, Mr. R. S. Baker says:

Behold the extraordinary spectacle of builders and manufacturers, of large interests, summoned by this former coal-heaver to come to his house or to the saloon of his appointment and pay him two hundred or nine hundred or two thousand dollars for his personal use to secure permission to go on with their business! This happened not once, but many times, as the evidence presented to District Attorney Jerome has abundantly shown. And if a builder was recalcitrant his jobs were "struck" and the men kept out until he "settled."

Of $75,000 received (by Parks) in 1902, some $60,000 was practically spent without accounting. But this was an extreme case and lodged Mr. Parks in a convict's cell. A body of men, in the main honest, must not be condemned because some under temptation have abused their position. And it must not be forgotten that while labor's leaders have misappropriated thousands, leaders of capital, with usually better education, by watered stock, fraudulent accounts, purchased franchises, etc., have robbed the public and private stockholders of untold millions.

## BENEFIT OF PAYMENTS IN TRADE UNIONS. (773)

A very small proportion of trade union efforts and moneys go to strikes. The large proportion to industrial benefits. According to Mr. Mitchell ("Organized Labor," page 119) the Cigar Makers' Union, from 1879 to 1900, paid $838,000 for strike benefits and $3,899,000 for sick, death and out-of-work benefits and loans to members (99% of the loans have been repaid). American unions do not do as much of this as the English because they are younger and more of them in the strike age, but the industrial benefit features are increasing. In 1902 the locomotive engineers established a pension system for old and disabled members. The Printers' Union maintains the Childs-Drexel Home in Colorado. Most American unions pay at least the burial expenses of a deceased member. Says Minnesota Labor Report, 1891-92, the "oldest unions have developed systems of accounts and methods of book-keeping for their affairs which for perfection and adaptability to the ends to be accomplished, are not excelled in any class of mercantile or manufacturing establishments." Yet of all this quiet work of the trade unions, the general public hears little.

## CAUSES OF POVERTY. (772)

These are very various and of them various views are taken. Professor A. G. Warner, in his "American Charities" (1904), has collected and tabulated the findings of a large number of investigations of the causes of actual cases of poverty in the United States, England and Germany. He includes in his table practically all the findings, as to actual cases of poverty, made in a scientific way by trained investigators prior to 1894. His table embodies the results of investigations by the charity organizations, societies of Baltimore, Buffalo, and New York City, the associated charities of Boston and Cincinnati; the studies of Charles Booth in Stepney and St. Pancras parishes in London; The statements of Böhmert (*Armenwesen in 77 Deutschen Stadten*) for 77 German cities. It will be seen that here, if anywhere, we have a scientific analysis of the facts of the case. The conclusions, and especially the averages of even this table, however, should not be used without reading the explanations that follow it. Of this Professor Warner says:

The first duty of one presenting such a table as this is to indicate clearly what it does not show. It deals, as already indicated, only with the exciting causes of poverty; and yet this fact is not kept clearly in mind, even by careful workers. Mr. Booth, for instance, includes "pauper association and heredity" in the list of causes; and the American societies include "nature and location of abode." Both of these are by their nature predisposing causes, rather than immediate or exciting causes; and it is confusing to mix the two. Secondly, many of the persons whose cases are here tabulated have been, as Mr. Booth says, the football of all the causes in the list. . . . . Perhaps there is hardly a single case in the whole 7,000 where destitution has resulted from a single cause.

It will be seen from this table that the chief single cause of poverty, as here studied, is sickness or death in the families of the poor. Lack of work stands second, although, if the averages as to lack of work, insufficient work, and poorly paid work be added together, as well they might be, they form the supreme cause of poverty. Drink stands third, though

only one-half as great a cause as unemployment. Says Professor Warner (pages 60 and 65):

"Probably nothing in the tables of the causes of poverty, as ascertained by cold counting, will more surprise the average reader than the fact that intemperance is held to be the chief cause in only one-fifteenth to one-fifth of the cases, and that where an attempt is made to learn in how many cases it had a contributory influence, its presence cannot be traced at all in more than 28.1 per cent. of the cases." Professor Warner sums up the case by saying: "The general conclusion regarding drink as a cause of poverty is sufficiently well formulated by Mr. Booth. 'Of drink in all its combinations, adding to every trouble, undermining every effort after good, destroying the home and cursing the young lives of the children, the stories tell enough. It does not stand in apparent chief cause in as many cases as sickness and old age; but if it were not for drink, sickness and old age could be better met.'"

It will also be seen from the table that causes indicating misconduct average only 21.3 per cent., while causes indicating misfortune average 74.4, or over three times as much. Four per cent. of the cases are not classified; but the causes indicated as unclassified belong to causes indicating misfortune much more than misconduct, at least as far as the individuals studied are concerned. How far poverty is the result of other people's misconduct or hereditary misconduct is not here shown. But as for the persons immediately concerned, misfortune is shown to be nearly four times as much the cause of poverty as their misconduct.

The chief single cause of poverty given is sickness or death in the family. The church goes to the drunkard's home as a matter of course. Why not go to the house of sickness and mourning?

## OLD AGE PENSION. (774)

New Zealand since 1899 has paid $87.59 to persons past 65, sober for preceding five years who have lived 25 years in the colony, have not deprived themselves of property, and have a yearly income of less than $260. Eighteen months after the establishment of the law the annual expense was $950,000. Victoria and New South Wales in 1900 started a similar pension fund of $2.43 per week. France is now considering free old-age pensions at a cost of $33,000,000 annually. The British Trade Union Congress in 1902 declared for a free pension of at least 5s. for all over 60. Mr. Charles Booth proposes the government pay 5s. a week to every person past 65, rich or poor, so as to avoid the stigma of paupers. Mr. Chamberlain proposes that the State donate £15 to the fund of each person depositing £5 at the age of 25 and £1 each year for the next 40 years, giving him at 65 a pension of 5s. per week and an allowance for his widow if he dies. Mr. Sidney Webb proposes a small pension at 65 for any who bear an average thrift test.

## FOOD AND ECONOMICS. (775)

Dr. E. R. Gould, in the sixth and seventh annual reports of the United States Commissions of Labor, finds that the average American workingman, the best paid workingman in the world, is also the best fed and that though it costs more to employ him in money value, he produces so much more work because of his high standard of living, that he is also really the cheapest workingman of the world. From Dr. Gould's data, taking 100 as the quantity of each article consumed by the average workingman in the United States, the following figures would represent the quantity consumed by the average European workingman, according to the average consumption of the British, Belgian, German and French workmen taken together: meat, 33; bacon or fat, 50; eggs, 85; butter, 100; flour, 100; potatoes, 175; sugar, 25; coffee, 85. Says Prof. Gould:

Greater physical force, as the result of better nourishment, in combination with superior intelligence and skill, make the workingmen in the United States more efficient. His determination to maintain a high standard of life causes him to put forth greater effort, and this reacts to the benefit of the employer as well as to his own. We should give the principal credit of the higher wages in America, neither to the manufacturer, the tariff, nor any other agency, but the workingman himself, who will not labor for less than will enable him to live on a high social plane.

## REMEDIES. (776)

What to do first: The first need is better dwellings. Unsanitary conditions and high rents are the points to which consideration must be directed. Wise town councils, conscious of the mission they have inherited, could destroy every court and crowded alley, and put in their places healthy dwellings; they could make water so cheap, and bathing places so common, that cleanliness should no longer be a hard virtue; they could open playgrounds and take away from a city the reproach of its gutter children; they could provide gardens, libraries, and conversation rooms; they could open picture galleries and concerts; they could light and clean the streets of the poor quarters; they could give medicine to heal the sick, money to the old and poor, a training for the neglected, and a home for the friendless. The first practical work is to rouse the town councils to the sense of their powers. If, therefore, the first practical work of reformers be to rouse town councils, their second is to associate volunteers who will work with the official bodies. As a rule it may be laid down that the voluntary work is most effective which is in connection with official work.—Canon Barnett.

I expect to pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any fellow-creature, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again. Edward Courtnay, Earl of Devonshire.

# PREACHER'S SCRAP BOOK.

From "Pulpit Points."

## FAILURE, TEMPORARY. (777)

John 13:38.

Henry Drummond, who afterwards was unanimously elected to the new chair of Natural Science in Glasgow College, and of whose "Natural Law in the Spiritual World" one hundred and twenty-three thousand copies were sold in Great Britain alone, while it circulated largely in all civilized countries, failed twice to pass the first part of the Bachelor of Science Examination, and left the university without a degree.—Life by Dr. G. A. Smith.

## HOPEFULNESS. (778)

Psa. 31:24; Psa. 42:5.

Said Henry Drummond to a friend, "Such tales of woe I've heard in Moody's inquiry room that I have felt I must go and change my very clothes after the contact," and to another when he had come from talking privately with some students, "Oh, I am sick with the sins of these men! How can God bear it!" and yet . . . he believed (to use his own words) "in the recoverableness of a man at his worst," and . . . carried with him wherever he went the air of health and of victory.—Dr. G. A. Smith.

## HOPELESSNESS. (779)

Job. 7:6; Eph. 2:11.

Ruskin maintains that the profoundest reason of all this sadness and darkness of soul, in this age of *ennui*, jaded intellect and uncomfortableness in soul and body, lies in the fact that it is an age having "no hope and without God in the world." A Red Indian or an Otaheitian savage, he maintains, has a surer sense of a divine existence round him, and a God over him, than the plurality of refined Londoners and Parisians. Nearly all our powerful men, he writes, are unbelievers; the best in doubt and misery; and the other in reckless despair. Our best poets and thinkers are doubtful and indignant; one or two anchored but anxious and weeping. In politics he considers that religion is now a name; in art an hypocrisy or affectation. There are but two classes who believe—the Romanist and the Puritan.—"Leaders in Literature," by P. Wilson.

## (780) HOME MISSIONS EQUAL FOREIGN.

Gen. 4:9, 10; 1 John 4:20.

A quarter of a century has passed since I served the church in those struggling home mission fields. The greater part of that time I have been far hence among the heathen and I am called a foreign missionary. But not now —not once in all these years—have I thought the foreign claims superior to the home, or honored the foreign missionary above his equally heroic and equally faithful brother who toils in the obscurity of a broken-down village, in the darkness of ultramontane Quebec, or amid the pioneer hardships of the newer settlements in Canada.—"From Far Formosa," by Dr. Mackay.

## HERESY HUNTING OF OLD. (781)

Titus 2:1-10.

We are now sublimely indifferent whether a preacher is orthodox or the reverse, whatever that may mean, so long as we feel his utterances are helpful in the way of Christian work and life. It was not so fifty years ago. Ministers scanned their brethren in the ministry severely, and the deacon, with his Matthew Henry and Doddridge, sat grimly in his pew, eager to note the deflection of the preacher in the pulpit from the straight and narrow line of orthodoxy, and to glow with unholy zeal as he found him missing his footing on the tight-rope.—"Christopher Crayon's Recollections."

## HEALING INFLUENCE OF BIBLE. (782)

Rev. 22:2; Psa. 119:103.

A German lady has been paying a visit to Frau Emden Heine, the sister of the poet. Frau Emden is ninety-eight years old, but is still strong and fresh in mind and body. She was offered twenty thousand marks for Heine's unpublished MSS. In this correspondence Heine referred to the Bible "as the medicine chest of suffering humanity," an apt phrase for the long-invalided author.

## GAMBLING FATAL. (783)

Jas. 1:15; Rom. 6:23.

Miss Frances Braddock, daughter of a distinguished officer, was the admiration of the circle in which she moved. Unhappily for her, she spent a season at Bath, where she was courted by the fashionables there present, for her taste was admirable and her wit brilliant. Her father, at his death, bequeathed twelve thousand pounds to her and her sister. Four years after her father's death, her sister died, by which her fortune was doubled—but, alas! in the course of one short month, she lost the whole, gambled away at cards.

It soon became known that she was penniless, and her sensitive spirit being unable to brook the real and fictitious condolences, she robed herself in maiden white, and, tying a gold and silver girdle together, she hanged herself therewith, dying at the early age of twenty-three years.—"History of Gambling in England," by J. Ashton.

## GRACE FOR ALL. (784)

Rom. 5:20; Rev. 22:17; John 6:37.

On a Sunday afternoon I walked to Calton Hill, and being impressed with the multitude of people sauntering about, was sorry that none of the clergy of the city were there to take advantage of the concourse. I felt an inward impulse to do it myself; but I had no one with me to help. Still I could not disobey the call, so I mounted a stone and gave an address on my old text, "God so loved the world," to a multitude who had soon gathered. When I had finished some man said to me: "Young man, it will take you a long time to persuade Edinburgh people that Christ died for everyone." . . . Five and twenty years passed

away, when I was taking part in jubilee services of Sunday Schools in Glasgow. As the speakers were passing into the great hall, a clergyman whispered to me: "Do you remember, years ago, preaching on Calton Hill one Sunday afternoon? I was one of your hearers. It led me to Christ. I am now laboring in a poor and populous parish in Glasgow, trying to induce sinners to come to Jesus."—"Newman Hill's Autobiography."

GRACE, SUBJECT OF. (785)

Rom. 9:8; 1 Tim. 1:15, 16.

If ever there was a youth who seemed predestined to end his days in a convict prison George Müller was that lad. . . . He was "an habitual thief before he was ten years old. . . . Before I was ten years old I repeatedly took of the Government money which was entrusted to my father." On the day his mother died, George, being then fourteen years old, sat playing at cards till two o'clock on Sunday morning, and while she lay dead in the house he spent Sunday in the tavern and scandalized the little village by staggering half drunk through the streets. On the next day he began to receive religious instructions preparatory for confirmation; three or four days before taking his first communion he was "guilty of gross immorality." The very day before he was confirmed, when he went into the vestry to confess his sins to the clergyman, he cheated him out of eleven-twelfths of the fee which his father had given him. . . . He continued to lead a dissipated dishonest life. When he was sixteen he collected his father's debts and largely spent the money. Before seventeen he was in jail, and at twenty laid up with the consequences of debauchery. When he recovered he forged his father's name, pawned his books and set off on a tour with fellow students, whom he swindled by the way. Yet all this time he was designed by his father for the Christian ministry, chiefly it would appear that when he retired from the excise he might find a comfortable retreat in his son's parsonage. Yet the first time he heard the Gospel it seemed to be the thing he had needed all his life.—*Review of Reviews.*

FAVORS OF WORLD. (786)

Prov. 16:8; Prov. 18:16.

In return for his obliging kindness I presented the Amban with a revolver and a knife. Thereupon he sent me a complete Chinese dinner, consisting of a number of remarkable but delicious dainties, arranged on dishes and in tiny cups, grouped round a whole roasted pig. At the same time he expressed his regret that, being indisposed, he could not give himself the honor of helping me to consume the good things he had sent. This reply furnished me with the welcome opportunity to reply that, as I was quite unable to do justice to such a bounteous spread all by myself, I felt called upon to send it back to him. For I strongly suspected that all these unusual attentions were merely an artifice to put me under such obligations towards the astute Amban as almost to compel me to conform to his wishes.

FEAR, WHOLESOME. (787)

Prov. 23:1, 2.

Of Stonewall Jackson, noted alike for his piety, his will power, and his military genius, his biographer, Colonel Henderson, says: "He dreaded strong liquor because he liked it."

MONOTONY OF FORTUNE. (788)

Eccl. 2:11, 17.

Philip Mordaunt was cousin-german to the celebrated Earl of Peterborough. He was young, handsome, of noble blood, highly educated and beloved by those who knew him. He resolved to die. Preparatory to his doing so he wrote to his friends, paid his debts, and even made some verses on the occasion. He said his soul was tired of his body, and when we are dissatisfied with our abode, it is our duty to quit it. He put a pistol to his head and blew out his brains. An uninterrupted course of good fortune was the only motive that could be assigned for this suicide.—"Mad Humanity," by J. Forbes Winslow, D. C. L.

A STUPID CRITIC. (789)

1 Cor. 2:14; 1 Cor. 1:18; John 1:5.

Commentators are sometimes stupid, and their criticisms so absurd as to be amusing. A German critic, in explaining the text of Shakespeare's comedy "As You Like It," came to the following passage—

"Tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

He made this comment upon it: "The lines as they now stand are manifestly wrong. No one ever found books in the running brooks, or sermons in stones. But a slight transposition of words reduces the passage to sense. Shakespeare's meaning is clear, and what he meant he must have written. The passage should read thus—

"Stones in the running brooks,
Sermons in books, and good in everything."

VACILLATING NEWSPAPERS. (790)

Eph. 6:6; Gal. 1:10; 1 Thess. 2:4.

The newspapers of Paris, under censorship of the press, in 1815, announced in the following manner Bonaparte's departure from the Isle of Elba, his march across France and his entrance into the French capital:

"9th March—The Cannibal has escaped from his den. 10th—The Corsican Ogre has just landed at Cape Juan. 11th—The Tiger has arrived at Gap. 12th—The Monster has passed the night at Grenoble. 13th—The Tyrant has crossed Lyons. 14th—The Usurper is directing his course toward Dijon, but the brave and loyal Burgundians have risen in a body and they surround him on all sides. 18th—Bonaparte is sixty leagues from the capital; he has had skill enough to escape from the hands of his pursuers. 19th—Bonaparte advances rapidly, but he will never enter Paris. 20th—Tomorrow Napoleon will be under our ramparts. 21st—The Emperor is at Fontainebleau. 22d—His Imperial and Royal Majesty last evening made his entrance into his Palace of the Tuileries, amidst the joyous acclamations of an adoring and faithful people."

## SUPPOSED TO BE A GENUINE ISLAND. (791)

Josh. 9:3-16.

When the Utopia of Sir Thomas More was first published it occasioned quite a complimentary blunder. This political romance represents a perfect but visionary republic, in an island supposed to have been newly discovered in America. As this was the age of discovery (says Granger), the learned Budæus, and others, took it for a genuine history, and considered it as highly expedient that missionaries should be sent thither, in order to convert so wise a nation to Christianity.

## UNIQUE LIBRARY. (792)

1 John 3:18.

A singular library existed in 1535, at Warsenstein, near Cassel. The books composing it, or rather the substitutes for them, were made of wood, and every one of them is a specimen of a different tree. The back is formed of its bark, and the sides are constructed of polished pieces of the same stock. When put together, the whole forms a box, and inside of it are stored the fruit, seed and leaves, together with the moss which grows on its trunk and the insects which feed upon the tree. Every volume corresponds in size, and the collection altogether has an excellent effect. Volumes of description would not give as good an idea of the tree as does one of these box-books. The thing itself is better than description, deeds better than words.

## IMPERISHABLE PRISON LITERATURE. (793)

Acts 26:29; Phil. 1:12-14.

Bœthius composed his excellent "Consolations of Philosophy" in prison. Cervantes, it is said, wrote that masterpiece of Spanish romance, "Don Quixote," on board one of the galleys, in Barbara. Sir Walter Raleigh compiled his "History of the World" in his prison-chamber in the Tower. Bunyan composed his immortal allegory in Bedford jail. Luther gave the Bible to Germany, having translated it in Wartburg castle.

## THE AUDIENCES OF THE LAST CENTURY. (794)

Mark 4:34; Isa. 60:22; Zech. 4:10.

When we read of Patrick Henry's wonderful display of eloquence, we naturally figure to ourselves a spacious interior and a great crowd of rapt listeners. But, in truth, those of his orations which quickened or changed the march of events, and the thrill of which has been felt in the nerves of four generations, were all delivered in small rooms, and to few hearers, never more than one hundred and fifty. The first thought of the visitor to St. John's church, in Richmond, is: Could it have been here, in this oaken chapel of fifty or sixty pews, that Patrick Henry delivered the greatest and best known of all his speeches? Was it here that he uttered those words of doom, so unexpected, so unwelcome, "We must fight!" Even here. And the words were spoken in a tone and manner worthy of the men to whom they were addressed—with quiet and profound solemnity.

## REWARD OF DOING DUTY. (795)

Heb. 10:35; 1 Cor. 9:17.

A young officer in the army of the famous Wolfe was apparently dying of an abscess in the lungs. He was absent from his regiment on sick leave; but resolved to rejoin it, when a battle was expected. "For," said he, "since I am given over, I had better be doing my duty; and my life's being shortened a few days, matters not." He received a shot which pierced the abscess, and made an opening for the discharge. He recovered, and lived to the age of eighty.

## RECIPROCAL CONVERSATION. (796)

Psa. 51:13.

A curious case of mixed process of conversation was that of the two brothers, Dr. John Reynolds, King's Professor at Oxford, in 1630, a zealous Roman Catholic, and Dr. William Reynolds, an eminent Protestant. They were both learned men, and as brothers held such affectionate relations, that the deadly heresies of which each regarded the other as the victim were matters of earnest and pleading remonstrance between them by discussion and correspondence. The pains and zeal of each were equally rewarded. The Roman Catholic brother became a Protestant and the Protestant became a Roman Catholic.

## QUEEN ELIZABETH'S "OONE GOSPELL BOOKE." (797)

Psa. 19:14; Psa. 119:15, 14.

This book is a precious object of the virtuoso. It was the work of Queen Catherine Parr, and was enclosed in solid gold. It hung by a gold chain at her side, and was the frequent companion of the "Virgin Queen." In her own handwriting, at the beginning of the volume, the following quaint lines appear:

"I walke many times into the pleasaunte fieldes of the Holie Scriptures, where I plucke up the goodliesome herbes of sentences by pruning; eate them by readinge; chawe them by musing; and laye them up at length in ye state of memorie by gathering them together; that so, having tasted their sweetness, I may the lesse perceave the bitterness of this miserable life."

This was penned by the Queen, probably while she was in captivity at Woodstock, as the spirit it breathed affords a singular contrast to the towering haughtiness of her ordinary deportment.

## A BOOK WITHOUT WORDS. (798)

Isa. 1:18; Psa. 51:7.

A literary curiosity exists in England in the shape of "A Wordless Book," so called because, after the title page, it contains not a single word. It is a religious allegory devised by a religious enthusiast, and the thought is in the symbolic color of its leaves, of which two are black, two crimson, two white, two gold. The black symbolizes the unregenerate heart of man; the crimson, the blessed redemption; the white, the purity of the soul "washed in the blood of the Lamb;" the gold, the radiant joy of eternal felicity.

# HOMILETIC DEPARTMENT.

## GIST OF RECENT SERMONS BY LEADING PREACHERS.

Prepared by G. B. F. Hallock, D. D., Author of "The Homiletic Year."

### HOW CHARACTER GROWS.

"And while they went to buy the bridegroom came; and they that were ready went in with him to the marriage—and the door was shut." —Matt. 25:10.

So there were shut out virgins, and the shut out virgins were the unready virgins. They were unready because they had been putting off the getting ready. They had lamps and fitting robes and all else needful for share in the wedding feast; but the oil—the essential thing which would change their lamps from dullness to brightness—they did not have. And they did not have it because they had been putting off the getting it.

Is not such putting off one of our common failings? and one of our commonest and even daily dooms is to be shut out from many a great and gracious opportunity because of this putting off.

I. How apt we are to put off the noblest use of our time. "Do noble things, not dream them all day long," sings Charles Kingsley. But how apt are we to dream instead of do. True is the Spanish proverb, "By the street of By and By one arrives at the Town of—Never."

"The moments we forego,
Eternity itself cannot retrieve.
Are you in earnest? Seize this very minute,
What you can do, or think you can, begin it."

On the external side there is the job you have done. On the internal side there are the reactive effects of the thing you have done. If you have done your piece of work nobly and thoroughly you have garnered into yourself such reactive effects as these—you have gotten for yourself ability to do still better work, and you have the further trained yourself into distaste for and despising shabby work. You have so far forth achieved nobler character. "Character," says Novalis, "is a completely fashioned will." And if you will not do mean work you have fastened yourself into the character of willing to do work shining and worthy. But we are tired, or the work is uninteresting, or we think it lowly, and we put off doing with our might what is given us to do, do only what we must and in slurring fashion, and we have not only turned out poor work, but we have shut ourselves out from the habit of aspiring toward the best. "It will do." "It is well enough"—such thought, word, habit, means not alone meagre doing, but debased being.

II. How apt we are to put off doing the courteous, kindly, helpful thing toward others.

III. How apt we are to put off grappling with an evil habit. But each moment of putting off gives to the habit but the firmer grip.

IV. How common that prayer of St. Augustine's before he at last definitely broke with evil, "Lord, help me—but not yet," but a deliberate purpose to repent in the future is a deliberate purpose to sin in the present. And how that present shuts the door against a nobler future. Listen instantly to the imperial "Ought" of righteousness. Only thus can you get mortgage on that future for a nobler life. —Rev. Wayland Hoyt, D. D.

### THE THREE LANDS.

Text: "Though I speak with the tongues of men and of angels and have not love," etc. —I Cor. 13:3.

There are three races which above all others have cut a large figure in human history. There are three peoples which above all others have stamped their ideas and their ideals upon the texture and temper of our western world. There are three lands which above all others are sacred to the minds and hearts of men. The first of these three lands is Greece.

I. Greece had one supreme ambition, one over-mastering passion. The mastering ambition of Greece was to *know*. She was intellectually alert, keen, wide-awake, hungry for knowledge above all other nations of antiquity. The supreme man in Greece was the philosopher, the man who loved wisdom. The supreme institutions in Greece were the schools of philosophy, the Academy, the Garden, the Lyceum, and the Porch. These were the stars that burned with peculiar glory in the diadem of Greece. These were the fountains from which flowed the streams that carried her thought and power to the ends of the world. To be sure she crowned her athletes, and also her artists, and her orators, but the brightest crown was for the man who loved knowledge, and when the name of Greece is mentioned there rises before the mind's eye first, not a Themistocles, nor Phidias, but Plato, the consummate flower of the Greek people, the mighty thinker whose thought has influenced all the world.

II. The second sacred land is Italy, and Italy is Rome. Rome had one supreme ambition. Her ambition was *to have*. To be sure, she liked knowledge, but she never loved it. She was not original in any department of learning. Her philosophies she imported from Greece. The books and literature of other people were her models after which she copied. She had her illustrious scholars and orators, but she never produced a poet so original as Homer, nor a philosopher so illustrious as Socrates, or Plato, or Aristotle. Her great men were not the lovers of wisdom, but generally the men who could gather things up into their hands. Her ambition was to hold, to conquer and to rule, and when the name of Rome is mentioned the man that rises naturally before the mind's eye is Caesar the conqueror, the man who compelled nations to pay tribute to Rome.

III. The third sacred land is Palestine. She also had overmastering ambition, and that ambition was not to know. To be sure, she liked knowledge; but is it not strange that Palestine with all her genius never carved a statue that the world has cared to keep, never painted a picture that the world has cared to look at, never wrote a book of science that won immortality, never created a system of philos-

ophy worthy to be compared with the systems of Greece? Nor was it her supreme ambition to conquer, to rule. To be sure, she had generals all the way down from Joshua to Judas Maccabeus, but she never produced a general worthy to stand with Alexander the Great, Cyrus the Great, Hannibal, Scipio, Caesar, or Napoleon. Her supreme ambition was to *be*, and her great men were men of character. Look at the names: Abraham, Isaac, Jacob, Moses, David, Elijah, Isaiah, Jeremiah, Ezekiel, Ezra, Nehemiah, John the Baptist—all of them *men*. And when we come to him who is the consummate flower of Palestine we see Jesus of Nazareth, the Man of men! When, therefore, you walk through Greece all the voices keep repeating, Behold the philosopher. When you walk through the streets of Rome every voice is saying, Behold the conqueror. When you pass through Palestine all the voices whisper, Behold the Man!

IV. All of which is an allegory, for in describing these three lands I have been describing the three dominant moods of the soul. All human beings upon our earth live in one or the other of these three lands. Some of us have passed through all of them. Some of us, possibly, are still in the first. Some of us, it may be, are in the second; others of us have made our home in the third. In what one of these three lands will you build your home?

V. It is God's will, I take it, that we are all to pass a little time in Greece. It is only right that we should have a desire to *know*. The instinct for knowledge is divinely implanted. There is a period, I think, in the life of every normal boy and girl when the great ambition is to conquer knowledge. The mind is then inquisitive and alert and all the faculties of the soul stand up and look out hungry-eyed upon the different kingdoms of knowledge. That is proper in its place, but it ought to be a passing experience. We never intended to live in Greece, dominated always by the supreme and passionate desire to know, because knowledge, howsoever valuable it is in its place, is after all disappointing.

After all, knowledge is only temporary in its nature. What do you know? Certain facts in science, a few principles and processes in mathematics, a few declensions and conjugations. But what will all that amount to on the day on which you pass within the city whose gates are pearl?

VI. There are others who are not willing to stay in Greece, who have passed on to Rome, and when we are in Rome our supreme ambition is to *have*. Some men and women use their education as a means to get hold of things. Knowledge is power, men say, and so it is. Many a man and many a woman has used his or her knowledge as an instrument for getting things. Thousands of men and women are living nowadays in Rome. They are dominated by the passionate desire to have, have bonds, have dresses, have jewels, horses, carriages, yachts—the one burning desire of the heart is to possess. That is causing the commotion at present. The earth is quaking because in the world of commerce, in the world of finance, in the world of industry, contending armies are struggling for the mastery of things. "Give me my share," is the cry; "These are mine," is the shriek. Now is the time when so many are living in Rome, to open the big book and read, "What shall it profit a man if he shall gain the whole world and lose his own soul?" For, after all, possessions do not satisfy, and material things are transitory. A fortune, what is it but a little bit of earth? A big fortune is a double handful of earth; a little fortune is a pinch of earth; but whether you have a handful or a pinch, you have it just a little while, for out yonder, before every one of us, there is a narrow gate, through which no land has ever yet been carried, nor any bank stock, nor a dress, nor a jewel, nor a thimbleful of diamond dust. Nothing goes through the gate but the man, the woman. Do you think we ought to live in Rome?

VII. Let us pass on and live in Palestine. The supreme ambition is not to know, nor yet to have, but to *love*, to love God and humanity. This is the consummation of every truly successful life. When we open the book to the lesson which Christ teaches we find that everywhere he dwells not upon what a man knows, nor yet upon what he has, but always and everywhere upon what he is. Listen to his beatitudes: Blessed are the poor in spirit, blessed are they that mourn, blessed are the meek, blessed are they which do hunger and thirst after righteousness, blessed are the merciful, blessed are the pure in heart, blessed are the peacemakers, blessed are they which are persecuted for righteousness' sake. Do you notice that the supreme thing is mood, spirit, disposition, temper? Every time the crown comes down upon the disposition of the soul. These are the eight men he crowns.

Now, let us see the men the world is crowning: Blessed are the rich, the men who have an abundance of money, that is what the world says; blessed are the men of learning, the men who have an abundance of knowledge, that is what the world says; blessed are the magnates of commerce, the men who send their ships to sea; blessed are the generals, the men who win victories; blessed are the inventors; blessed are the captains of industry; blessed are the great writers; blessed are the men in the high places, who have crowns and thrones. Look on that picture, and now look at this picture, the picture that Jesus paints and the picture the world paints, and how clear it is that his thoughts are not our thoughts, and his ways are not our ways. What will be your supreme ambition?

To be, then, is the one thing essential and to be is to love. Paul has grasped the great secret: "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

No matter if you do know all the books, and subdue all the kingdoms, you have thrown your life away unless you are like God.—Rev. Charles E. Jefferson, D. D.

## THE HEAVENLY DEW.

Text: "I will be as the dew upon Israel."—Hosea 14:5.

Three things are here described as the happy result of Israel's return to God after a period of apostasy from him. First God promised to "heal their backsliding." In other words, that he would cure their malignant disease and remedy its evil effects. Let this be an encouragement to those who have gone away from God and penitently desire to return to him. Secondly, the promises to "love them freely"—that is, with unmerited reserve on their part—without money and without price. Thirdly, he promises them divine influences, such as would cause them to grow and flourish in the realm of the spiritual.

The language is figurative and most striking, setting forth the refreshing and revivifying power of the Holy Spirit upon God's people at times like the present, when spiritual drouth is the acknowledged order of the day: "I will be as the dew unto Israel." Let us briefly notice some of the characteristics of the dew.

I. Dew falls during the night.

Dew, we are told, is aqueous vapor condensed in coming into contact with the cold surface of the earth at the liberation of its heat during the night. In this it differs from the rain. The latter may fall at any time, day or night, while the first is invariably an offspring of the night. The dew is a blessing God gives to Mother Earth during the hours of darkness. Such are the silent influences of the Spirit to the church. They fall upon it unobserved and may be considered as God's blessings to her in her nightly periods. Such a period, we are often reminded, is the present one. It is one of those dark, sleepy and dreamy intervals in its history when inactivity is common, wild dreaming prevalent, and speculating rife; when the energy of the soul is in danger of sowing tares in many a field that will spoil the crop of spiritual fruitfulness for time and eternity. The watchers on the walls of Zion often salute each other with the query, "What of the night?" Several years have passed since Zion's parched ground was visited with drenching revival showers—those heavenly visitations witnessed by some of us, which drove their thousands to seek shelter under the cross of Christ, and, like Bunyan's pilgrim, had the burden of their sin removed at the very spot.

However this may be, God is still up to his promise. If we have not the showers we have the dew. There is many a soul in Zion adorned with the dew of grace, many a branch of the vine burdened with this precious endewment; many a rose in God's garden which sparkles with this spiritual adornment. Amidst all the present drouth there is much spiritual green—and amidst all the leaves of heart there is much freshness of spirit and fruitfulness. So that while the sky has been withheld, and the long hoped for and much required rain does not come, let us not forget to thank God for the dew—the silent communications of the Holy Spirit.

II. Dew falls silently.

A person might be out in the midst of the dew and not hear it fall. He may feel it, but cannot hear it. So God is often most present where there is least of apparent force. The still small voice had God in it when it was written, "The Lord was not in the wind." So the glorious influence of the Spirit of God falls on the heart of believers in their homes, or in the pews, unknown to those around them, doing its work of purifying, strengthening and beautifying unobserved.

III. Dew is penetrative.

It is peculiarly true of the dew that it is penetrative. It penetrates the soil and pierces into the fibers of every herb and plant. It moistens everything where it falls. It leaves not a stem or a leaf unvisited or unpenetrated. Just so it is true of the Spirit that it affects the whole soul, and through it the whole life. There is not an affection, or passion, or power of the Soul on which the Spirit does not descend and into which he does not penetrate, renewing, reviving, refreshing, creating and beautifying all.

IV. Dew is in the absence of rain.

Around Mount Hermon we are told are the most fertile and luxuriant orchards and gardens to be found in a land of drouths, all because of the abundance of dew that falls in that neighborhood, showing how precious dew is in the absence of rain, though not in its place. Should the rain cease the dew should also cease. So we can never rightly appreciate the silent influences of the Holy Spirit in the absence of the Pentecostal blessings. It has been the life of many a church, and the salvation of millions of members. There are many in glory today who praise the Lord for silent communications of the Spirit, and we should join them on earth. Yet let us not cease to pray for the rain, lest the mountain of Zion become like Gilboa, without dew or rain.—Rev. R. E. Williams.

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## ETHICS OF THE ATONEMENT.

Text: "Ought not Christ to have suffered these things and to have entered into his glory?"—Luke 24:26.

I. Is it right for one person to suffer for another?

Ought not Christ to have suffered? Ought a mother to suffer for her child? Ought friend to suffer for friend?

Damon became hostage for his friend Pythias, who, after being condemned to death, was permitted to go home to see his loved ones before the execution. Before the return of Pythias, Damon was heard to express the wish that he might be permitted to die for his friend; and when, to the surprise of his enemies, Pythias appeared the day before the execution, there was a generous dispute between the two friends as to which should be permitted to die for the other. It is to the credit of the tyrant, Dionysius, that his heart was melted by such an exhibition of self-sacrificing spirit of friendship, so that he pardoned Pythias and expressed a desire to be a partner in their friendship. Has anyone from that day to this been mean enough to blame Dionysius for admiring the devotion which made Damon willing to die for his friend? The story has been

woven into poetry, and is today an inspiration to noble minds.

A blacksmith in Germany was seated in the village postoffice, surrounded by his neighbor's children, when a rabid dog appeared in the door, and the noble man, forgetful of self, throttled the beast in the grip of his sturdy hands, but not until the virus had passed into his own blood. Will anyone deny him the right thus to risk his life, and die, if needs be, for his neighbor's children? The villagers put flowers on his grave every day.

Regulus, the brave Roman general, refused to advise the Roman Senate to accept the terms of Carthage, and went back with the envoys to be tortured to death. Has anyone, ancient or modern, been base enough to blame him for it?

The legend of Mettus Curtius sacrificing himself that the fissure in the Roman Forum might be closed has been used by statesmen and orators to inspire the young to deeds of valor. Has any word been written in condemnation of the spirit that prompted his act?

A regiment of Austrian soldiers were guilty of mutiny, and each man of them, by the laws of war, had forfeited his right to live. The court-martial decided that only every tenth man should be shot, and the victims were chosen by lot. The lot fell upon an old soldier whose son pushed him aside and, stepping into his place, died in his stead. The soldiers of Austria to this day praise him for the deed.

In many an European prison is the record, "Fine paid by John Howard," "Debt paid by John Howard." John Howard chose to set prisoners free by paying their fines and debts, and I have not heard of a magistrate who denied him the right to do so. Now, shall men have the right to do what we deny to Jesus Christ? Shall the mother suffer for her child, shall friend suffer for friend, shall the patriot suffer for his country, shall the soldier suffer for his comrade, shall the student suffer for his class-mate and receive the praise of all, while we deny to Jesus the right to suffer for those he loves more than mother ever loved her children, or friend his friend, or patriot his country, or soldier his comrade, or student his class-mate?

II. Is it right for a person to receive benefits from the sufferings of another?

Shall the child refuse to be benefited by the mother's suffering? Shall the country refuse to be benefited by the suffering of its patriot soldiers? If it be true that soldiers do wrong in dying for others, and that those for whom they die ought not to be benefited by their sufferings, let us go to Bunker Hill and tear down that monument; let us go to Washington and raze to the ground that white marble pyramid which commemorates the man who suffered the pangs of hunger and cold at Valley Forge. To adopt the claim of theosophy that one should not receive benefit from the sufferings of another is to turn mankind, sooner or later, into leeches and hyenas, for if I should not be benefited by the sufferings of another, I, of course, should not suffer for another. My business, then, is to look after myself, and all the sweet ministries of loving sacrifices for others give place to greedy self-seeking. There is but one step from this to heartless cruelty.

On the other hand, the spirit of a sacrificing love as seen in Christ on the Cross, if universally incarnate, would make earth a paradise of peace and joy. And if everybody really believed that Christ died on the Cross to bear the chastisement of their sins, character would be transformed and this world would be heaven.

Let us look into Bronson Alcott's school and see how it worked there. "One day," says Mr. Alcott, "I called up before me a pupil eight or ten years of age, who had violated an important regulation of the school. All the pupils were looking on, and they knew what the rule of the school was. I put the rule in the hand of the offending pupil; I extended my hand and told him to strike. The instant the boy saw my extended hand and heard my command to strike, I saw a struggle begin in his face. A new light sprung up in his countenance, a new set of shuttles seemed to be weaving a new nature within him. I kept my hand extended, and the school was in tears. The boy struck once, and he himself burst into tears. I constantly watched his face, and he seemed in a bath of fire which was giving him a new nature. He had a different mood toward the school and toward the violated rule. The boy seemed transformed by the idea that I should take the chastisement in place of his punishment. He went back to his seat, and ever after was one of the most docile of all the pupils in that school, though he had been at first one of the rudest."

I have heard of a father whose little son was given to lying, and he could not be cured of the vice by counsel, reward, or punishment. One day the father said, "My dear boy, you have sinned again by telling a lie, and do you think that ten strokes on the hand with this rule would be excessive punishment for such a lie?" The hardened little fellow was used to such punishment, and he admitted that it would not. "Well, then," said the father, "I have decided to take the punishment for you, and now take this rod and strike my hand with all your might." The astonished boy was loth to do it, but as the father insisted, he began to strike. "Strike harder," said the father, "for so great a sin as lying deserves more punishment than that." When the boy saw the great blue welts begin to appear on the hand, he dropped the rule and, rushing into his father's arms, exclaimed, "Father, I will never tell another lie." And he didn't.

I know a widowed mother who adopted this principle of Calvary in dealing with her children, and whenever she willingly suffered for her children's disobedience they were so overwhelmed with the sense of guilt that they refrained from transgressing again. Punishment for one's own sin often hardens the nature, and this fact makes hell a poor reformatory. But suffering for another's sin, prompted by willing love, develops the noblest that is in us and makes the strongest possible appeal to the sinner.

An old soldier stood in a street in Vienna sawing the strings of an old violin that he might earn a little money for himself and those dependent upon him. The crowd passing by

(Continued on page 695.)

## GIST OF RECENT SERMONS.

(Continued from page 682.)

with little notice of him or his futile attempt at music. One day a stranger took from him his violin and began at once to make such exquisite music that the crowd gathered and poured their money into the old soldier's box. "Empty it into your pockets," said the stranger, " and let them fill it again," while he continued to fill the air with sweetest melody. The box was filled again, and then the stranger, returning the violin, disappeared in the crowd. "Who was that?" was asked, and the reply came from one of the bystanders, "That was Bucher, the most famous violinist of the realm," and his name was applauded by the crowd.

Now, had Bucher the right to take this poor soldier's place, and by his own musical merit relieve him of his poverty? Who will deny it? Had the old soldier the right to let Bucher take his place, while he thanked him for his sympathetic and loving deed? Would you blame the soldier for being extravagant in his praise of the man who, without invitation or promise of reward, took his place and supplied his need?

III. Something like this, but more, Jesus did for us. He took our place, and by the keynote of his own sacrificing love he brought the justice of God into harmony with his mercy, while at the same time he awakens in our souls the music of gratitude, and makes the discord of sin give way to the harmony of righteousness. Let us yield without resistance to the magnetic charm of the music of God's love that comes to us through Christ on the Cross, and it will not only draw us to him for salvation, but every day it will make it easy to "draw near with a true heart in full assurance of faith."—Rev. A. C. Dixon, D. D.

### CHURCH UNION.

Text: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, etc." —John 17:20, 21.

When our Lord spoke these words we are told that he was in prayer. In the first part of the chapter we are further reminded that he was praying aloud. He first commended himself, the author and instrument of salvation, to the Father. Then he takes up this intercessory petition in behalf of his disciples. The phase of the prayer to which I desire to give application today is that contained in the third petition, or that which is expressed in our text: "That they may be one."

The theme which this suggests is a popular one today. We hear it said on every side that union is in the air. I have not selected it for this reason. It should be a matter of comparatively little concern to us whether union is in the air or not. This may be a well meaning phrase and it may not. It is a matter of far more interest to us to know that union is in the purpose of God than to know that it is in the air. It is a matter of greater interest to us to know that it is revealed in the Scriptures than to know that it is popular. I have no objection to its being popular, but I feel like demanding some stronger reason for its consideration. As we have therefore taken our suggestions from the Scripture so let us take our argument.

I. What is meant here by union? Disunion is usually charged against Protestantism, as its besetting sin. I have no apology to offer for Protestantism, but the sin of schism cannot always be laid at our door. To be sure, one of the results of the Reformation was separation in the external forms of the church, and those who look upon union as an external and formal thing may easily be led to charge Protestantism in this matter, but schism lies far back of the Reformation. The external uniformity of the dark ages was not the unity here prayed for by our Lord, neither are we to conclude that the Reformation, because it broke up this uniformity, was the occasion of the division; in fact, a reformation was a necessary step in the ultimate restoration of the real spirit of unity. It could not be avoided. Truth must be restored to the church before love through the truth could be the inheritance of the church.

In its essence this unity is not formal but spiritual. Its external form is only the fruit of its internal realization. Our materialistic age is apt to lay too much stress on the outward form of things. Shape and color, bulk and weight, are not the only standards of measurement. Love is not in its essence a formal thing, a thing that has physical proportions; it is a spiritual thing, yet it may culminate in a formal union which we call marriage. Human life is not a formal thing but a spiritual thing.

Back to the text: "That they maye be one even as we are one." This is unity and not uniformity. The Son is a separate identity from the Father yet one with the Father. The Father is a separate identity with the Son yet one with the Son. The Holy Ghost is a separate identity from the Father and Son yet one with the Father and Son—three persons, one God.

The unity between the Father and Son is pre-eminently spiritual unity.

Now the argument of the text is this: As the Father lives in the Son and the Son in the Father, so the Son lives in the believers, and by living in them he unites them one with another. "That they may be one in us." Our union with each other, in other words, is based upon our union with Christ. Only as we are in him can we be one with each other. This is an important point, it unlocks the whole scheme of Christian unity. It eliminates a vast element that often clamors loudest for union and charges the sin of its failure upon others. We can enter into no negotiation for what we call organic unity with any body of so-called Christians who have any other standard for membership in the visible church than evidence of membership with Christ.

The doctrine of a new birth then occupies a most strategetic position, so much so that where it is neglected or ignored no place of union is left.

II. How far union at present seems possible. With the above limitations it is readily understood that any wholesale scheme of

union could hardly be considered at this time practicable, but this does not mean that union within the limitations of the text must be considered impracticable. In fact, it is one of the living questions before the church today and the prospect of realizing I believe was never more hopeful.

The church never had a clearer call to service than today. The home field, with its vast possibilities: The unevangelized foreign hordes that crowd to our shores are numbered by hundreds of thousands. The millions of freedmen that have a most urgent claim upon us. The heathen world with its doors wide open. Not one hermit nation is left. The fruitfulness of the foreign field is multiplying a hundred fold each year. Our missionaries from every land tell us that more people are seeking the way of life than the present force of workers can possibly deal with. When the church takes sufficiently serious this call of God division in the Presbyterian family will no longer be possible.

There are communities all over this land where from two to five ministers of the Presbyterian faith are laboring, in which, if we were united, one-half the force could better do the work. Think of the tremendous saving of money and of men; think of the unanswered prayers of the missionaries for more helpers we could then answer. This thought made one Presbyterian church in Japan. This thought made one Presbyterian church in Canada, and this thought will make one Presbyterian church in the United States.

III. I candidly admit that I am unable to see how the church is to perform her mission of evangelization without the concurrence of testimony which union brings. The fruit of union is what the text makes most emphatic. "That the world may believe that thou hast sent me." Upon this union fruitfulness in large measure depends. It seems to be the plan of the head of the church to just now lay emphasis upon this truth as world-wide evangelization takes hold on the people. The most successful evangelistic efforts of recent years have been union efforts. The work in mission fields has prospered most where this comity or union has been adopted. In estimating the fruitfulness of union we must not only take into consideration the saving of men and of means but also the increased power of testimony. This historical argument has its place and must not be underestimated and yet at the same time, of itself, it is not sufficient for all. The proof of the living Christ is the fact of his headship over the church. And the evidence of his headship over his church is the unity of his church. When his people of every nation and kindred and tongue exhibit this unity some explanation must be given. What other explanation can be given than that his church through obedience to her head is made one? If this church is one she must have a living head to direct her movements and who is the source of her common life.

This argument the world cannot ignore or gainsay, and if the church is to evangelize the world she cannot afford to be shorn of the power which it gives. For this reason we feel justified in accomplishing her union.
—Rev. Frank W. Sneed, D. D., Pittsburg, Pa.

## AN UNENCUMBERED LIFE.

Text: "They left the nets."—Mark 1:18.

These nets were the tools of their craft. They stood for industry and livelihood. They were to these fishermen what his custom-house desk was to Matthew; what his position as a rabbi was to Saul. And all were abandoned at the call of Jesus. Nets, boats and hired servants constituted for James and John what we now call a business, or a plant, or capital. All were at once left behind, while these called men took up a new occupation: that of being attendants and pupils of the Galilean prophet.

A few months later these men had learned enough to become in their turn at least experimental teachers. So their Master started them on their new vocation. They were to go on foot, as he went, from town to town. And, as we say, they were to "travel light;" no money, no supply of food, no extra garment or staff.

But it was not simply because this was the contemporary mode of travel that Jesus sent them out thus. They were sent upon serious business, and must have no impedimenta.

Echoes of this abound throughout the apostolic writings. St. Paul's favorite figures of the Christian life, the athlete and the soldier, both mean simplicity. Things indispensable in the home become absurdities in the gymnasium or the camp. The world laughs at the general who goes to war with dress uniforms and toilet articles. Pianos in camp were among the scandals of South Africa. Grant in a blouse is our typical American hero. A soldier, like the decks of a warship, must be "cleared for action," into which both must go unencumbered.

Money, food, clothes and staves are not wicked in themselves, nor in their proper place and use. They are not unfit for disciples of Jesus either in his day or in ours. On the other hand, however, they are not life's main concerns. But they could not be apostles and fishermen at the same time. To be either was right and honorable. Their duty had been to catch fish; it would henceforth be to catch men. This would take their entire time and attention. They were not to do it plus earning their living, but to earn their living in and by doing it. They were to be done with their fishermen's craft in order that they might go unencumbered and in the most efficient shape possible, to their apostleship. Hence, "they left the nets."

I. Now let us carefully observe that, while as a principle this is of universal application, as a rule of conduct it pertains only to the apostles and their true successors; i. e., to men called to give their whole time, strength and ability to the service of God and man in the gospel. Jesus had at least five hundred disciples at the time of his death. Of these only twelve had "left their nets," or been asked to do so. Such leaving was not the part of discipleship, only of apostleship. Else we should exclude from Jesus' kingdom Joseph of Arimathea and Nicodemus, Mary and Martha, Mary of Magdala and Zebedee's wife, and the very mother of our Lord.

II. To "leave the nets" then was not to

condemn the nets as wicked, or as a means of wickedness; but only to part from them by way of clearing themselves of encumbrances in order that their new calling might be the more fully and effectively followed. This is especially evident in view of the fact that they were not to unlearn their old craft, nor try to forget its experiences; but to use it in their new vocation. Accordingly Jesus says to Peter, "Henceforth thou shalt catch men." He thus intimates that the new art will not be essentially different from the old. The strength gained in arduous toil on Galilee will all be required. They will be better apostles for having been good fishermen. So they are not to break with the old life, but to utilize it.

III. The great principle thus reached is not at all exclusively apostolic, but applies to all disciples of Jesus; indeed, to the religious life under whatever name. And to the religious life not because it is peculiar, but because it is just human life turned toward God. For everywhere attainment means "leaving the nets." On the broadest ground, this is to say that no one of us can have everything. We are not large enough; life is not long enough. We must choose, once for all, as to vocation; every day, every hour, as to employment, rest, pleasure. Life's hardest problem is to choose wisely. Life's keenest regrets are over unwise choices, wicked choices.

Now it is essential to remember that these are not wholly or chiefly choices between good and evil. We are apt to think when we have rejected wickedness and chosen righteousness, abandoned the love and pursuit of sin and taken the acquisition of holiness as our life work, nothing remains except to live on. No doubt this choice is primary and fundamental. But the problem that confronts every man is not so plain; cannot be so easily solved. The line between right and wrong is not so obvious. The wisest and best are often puzzled to discern it.

IV. Aside, however, from any question of right, the question of expediency, or prudence, is constantly arising. For what am I best fitted? What will best elicit my powers? How many things can I do well? How many inviting paths must I not enter if I am to pursue any path to the end? Such questions are never so urgent and clamorous as now, because life has never before been so complicated.

V. It cannot be doubted that the men and women who do things are those who "leave the nets." It has always been so. To read history is constantly to be surprised at the self-abnegation of the great. They have chosen one aim; have brushed aside all alluring diversions not only, but all alluring pursuits, though equally as noble as their own, in order to be whole-hearted in one matter. They have known that too many loves mean the death of all love; that no "man can serve" even "two masters." As the flood of life's opportunities, demands, came in upon them, they have cried with St. Paul, "There is one thing!" And for the sake of that one thing they have either, in extreme cases, abjured all else, or at least held all else resolutely in subordination. Everywhere the creative life has been simple, unencumbered; has "left the nets." "Has been?" Is. We may see it all about us. The strong men of today, who are making the history that future generations will read, "travel light." Agassiz's famous word fairly states the spirit in which the great conquests of modern science have been achieved, "I am too busy to make money." So of statesmanship. Where is the really great leader in this country or in Europe who has made money in politics, or who is a self-indulgent man? Washington in the dignified simplicity of Mount Vernon, both before and after great public services, is our ideal of the best life.

VI. Young men and young women, this is a word especially for you. Your ancestors, near or remote, were never put to so severe a test in this matter as are you. I know how sorely you are tempted. Life is so varied as it opens about you, and every part so enticing, that you are fairly bewildered. As you look upon its possibilities, you say of one after another, "That I must have." Here pleasure calls; there attainment. Ambition says, "Make the most of yourself." Surely, surely. It is your duty to yourself, to men, to God. O if you can only believe now that to do this you must "leave the nets." That to be rich in character, you must be poor in self-indulgences. That if your life is to be strong, it must be simple. Such was your Lord's life. How quiet, calm, unostentatious. How "far from the maddening crowd," though the throng about him trod upon each other. How unworldly, other worldly; how sensitive to every human sorrow, need, sin. He who called others to "leave the nets" had himself left them. Not as wicked, let me say once more; who ever mingled more freely with life's work and life's joys? but as "weights" in the race for a great prize; as luggage when one should "travel light;" as nets to those who are not to be fishermen. His call is unchanged today—"Leave all and follow me."
—Teunis S. Hamlin, D. D.

## THE TREASURE AND THE PEARL.

Text: "The kingdom of heaven is like unto a treasure hidden in the field, which a man found and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field." —Matt. 13: 44, 45.

The seven parables contained in this chapter are illustrative of the kingdom of heaven in seven diverse phases of its character. The first, the parable of the sower, shows the relation of gospel truth to human receptivity. The second parable, the tares of the field, indicates the relation of the kingdom of God to the struggles and perils of probation. The third and fourth parables, the mustard seed and the leaven, illustrate the outward and visible, and the inward invisible growth of the kingdom of God. The fifth and sixth parables, the hid treasure and the goodly pearl, teach the relation of the gospel to individual responsibility. And the seventh parable, the drag net, shows the relation of the gospel to the awards of eternity.

Our business at present is with the con-

nected pair of parables, the hid treasure and the pearl of great value.

I. The value of the salvation offered in the gospel. It is compared to treasure hid in a field, and to a pearl of great price. The drapery of these parables was quite familiar to those who heard them from the lips of Jesus from the first. In that land there were no banks or public places of safety in which the people might deposit their money and jewels for safe keeping; therefore they often hid their treasures in the ground, lest they should fall a prey to thieves or robbers, and sometimes the place of deposit would be forgotten through the death of the depositor or from other other cause and the treasure would be lost, or remain concealed, until accidental discovery would bring it to light, as in the parable. I am told in this country occurrences like this have sometimes taken place.

Now the great value of the safety and happiness which is offered in the gospel of Jesus Christ must be plain to all who become acquainted with that gospel. Harmony with God through the forgiveness of all past sin, purity of conscience, and peace and contentment of mind, ability to overcome temptation to evil and to perform all duty toward God and man, and a hope, well-grounded, of eternal life in the world to come, are surely no small or undesirable benefits; and these are the very things that the gospel of Christ reveals to us in such a way as to encourage us to make them at once and fully our own.

There is scarcely anything upon which men are more mistaken than upon that which constitutes wealth. There are other kinds of wealth besides gold and silver, house and land, and other material things which go by the name of wealth.

II. Features of contrast in the discovery of this Divine treasure. One finds it when not expecting or looking for it. The other finds it after deliberate search.

1. There are many illustrations of the case of those who find when not searching. Nathanael not only did not expect to find the long promised and hoped for Messiah arising out of Nazareth, but he was strongly prejudiced that any "good thing could come out of Nazareth;" yet he no sooner saw and heard Jesus than he became convinced that he is indeed "the Son of God," "the King of Isreal."

Another illustration is the case of the Samaritan woman at Jacob's well, John 4: 6-29.

Still another illustrative instance is Zaccheus, Luke 19: 1-9.

And are there not cases occurring almost every day of people finding this heavenly treasure suddenly when not engaged in looking for it? I have known of instances of persons going out of mere curiosity to a religious service, with no thought of being benefited, and suddenly in the sermon, or the reading of the Bible, or the prayer to which they listened, finding the precious treasure of divine truth and the hope of eternal life. A man went once to hear the eloquent Whitefield preach, and put a stone in his pocket, which he intended to throw at the preacher's head; but he became so interested in his sermon that he forgot to throw the stone; and at the close of the sermon he went to Mr. Whitefield and said: "Sir, I meant to break your head, but God by your sermon has broken my wicked heart;" and he went away believing in Jesus, possessing the great treasure of salvation from sin, and the hope of eternal life.

2. There are others again who have the idea of what they need, like the merchant in the parable; and search until they find. Such an one was Justin, the philosopher, in the second century, who went from teacher to teacher and from system to system of philosophy, seeking rest for his soul, finding however no satisfaction till one day walking by the seashore he met a stranger, an old man, who turned his attention from the philosophers to Christ, and at once he found the rest and peace he sought so long in vain. This was to him the pearl of great price, and it made him a very happy man, and a most eminent Christian philosopher whose influence continues to be a blessing to this day. John Wesley at the meeting of Fetter Lane "felt his heart strangely warmed."

Many similar illustrations might be given. There is however this general fact, known to nearly every one, that the human heart is not at rest, that no satisfaction can be found in the pleasures or riches, or honors of this world; hence there are multitudes searching for something better than what they already possess. Now in every case where such are directed by the gospel to Jesus as a Savior and Friend, and they believe on him, there is the discovery of the long sought treasure.

III. The condition upon which this treasure may become our possession. The one condition is sell all. But you ask what does this mean? In what sense are we to sell all? The answer is plain, give up and put away all that is incompatible with the service of God, with the true, sincere following of Jesus Christ.

But we must not neglect to observe that in the parables of the text, the discoveres of the hid treasure and the goodly pearl "joyfully" sold all that they had in order that they might possess themselves of the newfound riches. Every day the people around us are doing just this thing gladly, namely, sacrificing a lower good in order to reach a higher good. How readily men give up an inferior office if they may only secure a higher one. How gladly they leave a service with small salary, or small gains, if they see the prospect of something better. How many students in order to gain scholarship, and to equip themselves for the work of life, deny themselves comforts and pleasures which they might otherwise enjoy; and all because they esteem the attainment of learning the higher good. There is nothing unreasonable, or unhappy, in such self-sacrifice. Paul was happy and thankful in the sacrifices he made, and all because the result was good; because he was going on in the path of truth, virtue, and eternal life. In Christianity we are required to give up, in order to the highest gain, only that which is evil; and if we suffer for the sake of Christ, there is a sure and everlasting rich reward.—Rev. Clarence True Wilson, D. D.

# THE HOMILETIC YEAR—SEPTEMBER.

By G. F. B. Hallock, D. D.

## LABOR DAY AND RALLY DAY.

### Labor Day.

The first Monday in September is Labor Day. The Sabbath before or the one following affords the alert minister of the Gospel of Christ—the Carpenter's Son—an opportunity to present to his people and to the community in general many important lessons.

Business men are laborers, as well as men who do manual toil. A sermon to business men, or one which would include them in the laboring class, would be somewhat unusual and yet might prove a well-chosen message. The following brief analysis of such a sermon is suggestive.

BUSINESS AS A MEANS OF GRACE.

"My Father worketh hitherto, and I work."—John 5: 17.

For a moment let us consider what business may become to the soul of man—what it is in many instances—a means of grace. There is a great realm of familiar truth on the other side. We have to admit at the outset the peril and the unfortunate tendencies of a business career; the narrowing of the thought, the magnifying of the relative importance of gold. There is a lust of gold, a worship of Mammon to be only deprecated. To become avaricious is no doubt dangerously easy whether the man be successful or the reverse. The cares of this life and the deceitfulness of riches may choke the word if not exclude it from the mind. Money-making may be a millstone about the neck, or a solid wall of exclusion from the kingdom of heaven. This it will be if the man permit.

I. Our purpose, however, is to call attention to the other side. Given an early religious training and the present influence of a Christian home, there is the possibility of spiritual growth through this very experience.

II. Negatively the escape from temptations of a certain kind is an important factor. There is indeed a class of temptations, powerful and oft occurring in the daily business life, the triumph over which is spiritually helpful. Resistance to others, however, is rendered far more probable by the fact of being mentally occupied hour after hour. The energies that might be spent for evil, or in the vain pursuits of pleasure as an end, to the injury of the man, are already expended in legitimate and worthy directions. At the close of the day crowded full of business the man is weary, but dissipation has lost its charms. His calling may have kept him dangerously near the temple of Mammon, but he is saved from being a worshipper in the temple of Pleasure.

III. On the positive side we find seriousness as one of the results. The tendency of that discipline, severe and manifold, is to give to man a dignity and a gravity not acquired where pleasure is made the chief end of existence. Life to such an one is no jest. The man is in earnest for his work is no child's play.

IV. Again, in the way of development through exercise the business man is a seer. Not that he sees a dollar where it is not, which might mean disaster. He foresees the possibility of gain—the feasibility of a project when it is not obvious, or under circumstances which hide it from the average mind.

V. This involves a faith in the future which with the recognition of a personal God and an overruling Providence partakes of the nature of religious confidence. We are not speaking of saving faith. There is cultivated, however, a sense of dependence upon a higher Power. There is a certain kind of trust that enables a man to venture. He dares to do, though the doing involve serious risk. This act of the mind, at least in a Christian man, is far removed from a rash freak, or a mere dash of the will. What faith must be required for the ventures of many serious self-controlled men! Where so much is beyond the control of the individual, and the thoughtful man must so often feel that he is powerless, he has need to be a brave soul. Courage is not confined to the battlefield.

VI. Unselfishness also is constantly fostered. Many might be disposed to label the entire race for wealth, or the daily life of money-getting, "the greed of gain"—"a selfish grasping after gold." Yet it is not the selfishness of the child plucking the luscious fruit and enjoying it alone. Neither is it that of the vagrant, content with maintaining his personal existence and with exemption from toil. This soldier, so often a hero, is distinguished from both the child and the tramp. For others he engages in the battle of life. Behind the man of business in his lifelong struggle after gold is his family. It is not a mere fight for bread, but that the loved ones may enjoy life, and a larger life than is possible for himself. Through his personal sacrifices they have many pleasures which he cannot share. He would not have it otherwise, but rejoices that in their case such privileges are possible. Moreover, many doubtless keep distinctly in view through all the years the Church of God—the great benevolent causes. They are not living unto themselves. Not for their own sakes would they make such sacrifices.

Of all this possible good we can safely say, what may be should be. We may be sure, however, that the Lord would not continue to lead so vast a multitude of his disciples through the discipline of business during so many years of life, if it were not a means to a worthy end, even in their own souls. It is a means of grace.—Rev. J. L. Southard.

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### CHRIST GLORIFIED TOIL.

Heathenism has no Labor Day. Barbarism has none. Mohammedanism, with its unspeakable Turks and allied fierce peoples, knows of no such demonstration. At the head of all the great processions of workmen which signalize the day throughout the land is the Carpenter of Nazareth, unseen, but all the more potent in his leadership and sway. He has glorified toil. He has linked the highest heaven with the work of the lowliest artisan.

The tramp of the hosts of industry, infinitely grander than that of armies, however and wherever mustered, both anticipates and prophesies the coming of "the day of the Lord," when swords shall be beaten into plowshares and spears into pruning-hooks, and all men shall be brothers together in the everlasting kingdom of righteousness, peace, and love. —Bishop Samuel Fallows.

## LABOR DAY A SACRED DAY.

Work is a sacred thing, as surely as prayer or sacrifice. How much heroism goes into the work of the world! How much prayer and sacrifice go into the work of the world! Are we wrong, then, in making the associations of Labor Day not only those of a holiday but those of a holy day as well? Certain men and women have served God by serving the nation, and their memory is commemorated: We have Washington's Birthday and Memorial Day. Certain men and women have served God by serving the church, and their memory is commemorated: We have All Saints' Day and Christmas Day. Other men and women have served God by doing the common, every-day work of the world, and it is a matter for rejoicing that their memory is commemorated in Labor Day.—Author unknown.

## THE WORK CURE.

One of the last of modern devices for physical betterment is the so-called Rest Cure, a retreat within whose outermost gates no form of bodily exercise can penetrate. The patient, presumably suffering from muscular or nervous exhaustion, is put in bed and rigorously kept there. "His strength is to sit still." Absolute inaction is held to be "tired nature's" best physician, and the only prescription which the superintendent writes for the benefit of the invalid is *"Dolce far niente: ad lib."* Give a body or mind opportunity to recover its lost tone, and unless the physical or mental strain has produced some serious lesion, nature will restore the exhausted energy and send the patient back to his usual round of activities thoroughly renewed.

But even a very slight acquaintance with modern life reveals the fact that if some persons need the Rest Cure, as many, or perhaps more, need the Work Cure, a remedy far more difficult to administer Notwithstanding our asserted strenuousness, it is open to question whether we do not as a people suffer more physically, mentally and spiritually from idleness than from exertion. The many wrecks of nervous exhaustion are deplorably evident, yet it is not to be denied that all about us are valetudinarians whose ills are simply the results of ennui.

Some years since we were called upon to sympathize with a neighbor who had been suddenly left a widow by the death of her husband, a death which, occurring from natural causes, came nevertheless with tragic unexpectedness. What his "poor invalid wife" would do nobody knew. For years she had hardly been able to comb her own abundant locks. Despite the fact that she possessed the physical proportions of a Venus of Milo, she had been carried up and down stairs with tender care by a devoted spouse. But at his sudden death it was found that with him ceased his income and with him had disappeared the family capital. She was not only a widow, but bedridden and penniless. It was a situation of which she had never dreamed. Manifestly something must be done. Within forty-eight hours the widow was on her feet; within a week she was "taking lessons," and in ninety days was not only "healed" but earning a competence as a "healer."

Sickness and pain are real evils, God knows. But every honest physician tells us that he has a multitude of patients who will never get well unless some emergency arises in which they must "either fish or cut bait." The drug store flourishes and the patent medicine man gets rich out of a class fretting themselves to death because without household tasks to engage the mind and supply physical exercise to muscles threatened with atrophy. Dumb bells and golf sticks only partially and for a brief season relieve the situation. They poorly take the place of those household industries which once kept both mind and body normal but which now bestow their blessings on our domestics alone.

Modern essayists and preachers are wrestling again with the old-time problem of pessimism, nevertheless there never yet was any real remedy for melancholy but work. There are more suicides in the palace than in the tenement. The royal preacher of Ecclesiastes sought to counteract his tendency to despondency by studying nature. He would have succeeded better had he sought to relieve the hunger which existed just outside the gates of his retreat. Some years ago we received a letter from a friend, now dead, written from Paris, and complaining that with abundant wealth, agreeable social connections and an untroubled faith in the gospel, she was, on account of certain past experiences, "the most unhappy woman on the contient." In a spirit of utmost friendliness but with perfect plainness we replied that the remedy for her unhappiness lay close at hand. She had been seeking in prayer the help which she should having sought in labor. We called her attention to the sufferings of the poor in that city; to their insufficient wages, their unsanitary homes, their defective instructions in morals and religion. There was, we said, only one cure for her sorrow, and that was work. She took the advice in serious earnest. And having organized a charity for a distinct class among those of her sex, she wrote within a year letters full of sunshine because her life was now sweet with service.

It is not less true that the only cure for that spiritual valetudinarianism from which the church suffers today is work. The Chinese have a homely proverb to the effect that "the dog in his kennel barks at his fleas; but the dog that hunts doesn't feel them." We have too much barking today from those in the kennels and too little of the happy forgetfulness of those in the field. The supra-critical professor shakes his head mournfully over a misplaced "sh'va" in Chronicles for which we cannot account, but the missionary who is reading St. John to some dying child in the slums or

St. James to some inquiring chief in Central Africa, sees that the book he loves is "the power of God unto salvation." The minister who has an ague-fit whenever some new doubt is suggested by some new agnostic, needs not more learning but more pastoral activity. The uncertainties which troubled Wesley in the university forsook him in the field. He who does God's will, said Jesus, finds proof of Christian doctrine; and half the ills from which we suffer today in body, mind and soul, as individuals or as a church, can only be relieved by a prayerful use of the best of all remedies, and that is the Work Cure.—*Interior.*

## THE NOBLEST MEN.

The noblest men that live on earth,
Are men whose hands are brown with toil;
Who, backed by no ancestral graves,
Hew down the woods and till the soil;
And win thereby a prouder name
Than follows king's or warrior's fame.

The workingmen, whate'er their task,
Who carve the stone or bear the hod,
They wear upon their honest brows
The royal stamp and seal of God;
And worthier are their drops of sweat
Than diamonds in a coronet.

God bless the noble workingmen;
Who rear the cities of the plain;
Who dig the mines, who build the ships,
And drive the commerce of the main!
God bless them! for their toiling hands
Have wrought the glory of all lands.

—*Teachers' World.*

## THE HIGH DIGNITY OF WORK.

"Who puts back into place a fallen bar,
Or flings a rock out of a travelled road,
His feet are moving toward the central star,
His name is whispered in the gods' abode."

When, a few years ago, the late Colonel George E. Waring took charge of the street-cleaning department of New York City, he found the street-cleaners doing their work in a careless, carnal, joyless fashion. There was no mind in their muscle, no heart in their handiwork. The men were ashamed of their calling. They went at their work in sloven clothes, with slouching gait, feeling that they were the scavengers of the city, the rejected of men.

Here was labor divorced from ideality. Colonel Waring knew that some ideal light must be made to shine from even the meanest work—that the worker must have some joy and pride in his toil or his work is a failure. Or, more tragical still, the man himself will be a failure.

What did Colonel Waring do—this man of heart and imagination? Not all that could be done—not all that ought to be done; but he did something. He called the street-sweepers before him, and, with a fine enthusiasm that was infectious, he fired their minds with a sense of their high mission to the city; he made them feel that they were verily the Knights of Cleanliness, the Custodians of the Public Safety, the Guardians of the Public Health. He especially called them to the duty of defending the little children of the metropolis from the wolves of disease.

The words of Colonel Waring stirred the hearts of the workers. For the first time they saw themselves entrusted with a great treasure; felt themselves lifted to a place of dignity and honor, knew themselves to be valued and honored by at least one man of worth and distinction.

Colonel Waring dressed his men in white uniforms, symbolic of the purity that was to be their aim in all their labors. We all knew the result. With this ideal in their hearts, and this man as a center of energy, the workers went out like a white army; the atmosphere clarified, the death-rate went down, New York became, perhaps, the cleanest city in the world.

These men labored at the most humble and thankless work, with some feeling of their partnership with the purifying and protecting powers of the universe. In a degree they worked as gods, not as stolid and joyless hirelings of the hour.

So all true work is more than a deep necessity laid upon life—more than a precious discipline laid upon the soul. Necessity and discipline—these words are too cold and too hard to express the loftiest beauty in the face of Labor.—Edwin Markham.

## HOW TO SETTLE PROBLEMS.

"My Lord and my God!"—John 20:28.

The only way to settle labor and capital problems is for laborer and capitalist to accept Jesus Christ as Saviour, and let him reign in them as Sovereign Lord. And there are at least seven reasons why every laborer and every capitalist should accept and honor the Lord Jesus Christ.

I. They need him for a quiet mind. Sin gives unrest. There can be no peace of soul without a consciousness of forgiveness, and sin is just the same to the capitalist and the laborer. It is the transgression of the law. It is the discord and the disease. It has wrenched us out of right relation with God. Through Jesus Christ comes healing and harmony. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." He who has peace of heart can do the best work with brain and hand. Jesus said, "My peace I give unto you," and Paul said of Jesus himself, "He is our peace." In giving himself to us Christ gives us peace.

II. They need him as a burden bearer. The Hebrew word translated "wealth" means "weight," it carries with it the thought that riches impose burdens of responsibility. The most oppressed men in the world today are the millionaires. Some of them are oppressed by an evil conscience; but if their money has been made honestly, and they realize the responsibility which wealth imposes, they cannot help feeling a great weight of responsibility. God says to both capitalist and laborer, "Cast thy burden upon the Lord and he will sustain thee," and Jesus urges us to cast all our care upon him for he careth for us. Men who possessed great wealth are in the lunatic asylum today because they did not have this Burden-bearer; and many a man of toil has lost heart

and health because he did not have with him the Lord Jesus Christ as Sympathizer and Friend. To everyone Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." In the service of Christ there is rest under the yoke. Christ may not remove the burden, but he gives strength to bear it. He does not take away the responsibility, but he shares it with us.

III. They need him as insurance against all loss. The rich man who is a Christian may lose his property, but he can still say, "All things work together for good to them that love God." In the loss of his property he will receive a gain of character. In the furnace of trial the dross will be removed.

As with the capitalist, so with the toiler. Jesus Christ is his insurance against all permanent loss. He may lose his job, but not his Friend. He may lose his savings, but not his Saviour. He may have seasons of darkness, but the stars of hope will shine through it. Money in the bank is good, but Jesus Christ in the heart is better. The bank may break during a financial crisis, but there is no crisis that can take Christ from us.

IV. They need him as umpire of their lives. If capitalists and laborers will ask the question, "What would Jesus do?" and act only as they believe he would act under the same circumstances, all problems would be settled—provided that before they asked the question they had received Christ into their hearts as the life that gives motive. He is not an external rule, but an inward force. When we receive him we receive a new disposition. Love enters and casts out hate. The man who loves Christ with all his heart will not treat others unfairly.

V. Capitalists and laborers need Christ as arbitrator of their differences. It is no visionary scheme, but a practical thing, for us to submit all our differences to Jesus for adjustment. He lives and abides with us. He is always within speaking distance. His court of arbitration is in session every hour. He hears every applicant. If men who have differences will only kneel together before the Lord Jesus Christ and lay before him the questions which perplex them, he will give them light and guidance. Strikes, which are great civil wars, would be at an end. Walking delegates would not be inclined to foment strife, that their avocation might be in demand. Trades unions would be slow to put men on the "unfair" list because they refuse to accede to their propositions. Manufacturers would hear the complaints of their employes with patience and sympathy. There would thus be an incarnation of the command, "Thou shalt love thy neighbor as thyself." If Jesus Christ were in sincerity placed at the head of all labor and capital organizations, and sincerely looked to for guidance, we would have an ideal state of society.

VI. They need him as the enricher of their lives. Wealth does not always make men rich. Money sometimes carries with it the death of noble qualities. It may foster selfishness and meanness. Nor does poverty always make them poor. Paul speaks of the poor who are "rich in faith." There may be wealth of character independent of money. If Jesus Christ is received into our hearts and lives, he brings enrichment that neither money nor poverty can diminish. He is himself riches. The millionaire without him is a pauper, and the laborer with just enough wages to support his family and Christ in his heart, is a millionaire in true wealth.

VII. They need him as the hope of the future. How poor is the man of millions when he comes to death without a hope of heaven. He cannot carry a dollar with him. The character which has been formed in the accumulation of wealth is now the only thing that abides. But if Jesus Christ is the foundation of character his feet are upon the Rock of Ages. He has a hope which is "an anchor of the soul, both sure and steadfast." His face is toward the morning. He leaves riches that he may go to a greater wealth. The treasures that he has laid up in heaven now await him.

The workingman who has been a servant of Christ can look forward at death to higher and better service in the future. Hope beckons him onward and upward. The end of life is the beginning. Death is his graduation day. He passes now from probation into fruition. The burdens he has borne have made solid character that abides forever.

To all men, rich and poor, Jesus Christ is hope for eternity. No cloud can darken that hope. No storm can sweep it away. No earthquake can shatter it. No philosophy can confuse it. No enemy can destroy it.—Rev. A. C. Dixon, D. D.

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For suggestive Labor Day texts and themes, outlines and illustrations, see Current Anecdotes, Volume 3, pages 626 and 627; also Current Anecdotes, Volume 4, pages 709, 710, 711, 712, 713, 714, 716, 717, 718, 719, 720 and 721. See also volume The Homiletic Year, by the editor of this department, pages 188, 189, 190, 191, 192, 193 and 194.

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### Rally Day.

Like many special days that have come to be celebrated, Rally Day was probably observed in many ways and in many places long before it become widely known as a feature of Bible School work.

We have been able, however, to trace its origin quite far back of its popularization. Mr. E. W. Hawley, a veteran Bible School worker of Brooklyn, says that the first Rally Day was instituted by Mr. Thomas J. Tilmey, who years ago was superintendent of the Bible School of the Central Congregational Church of that city. His plan was to have three Rally Days each year, the first held on the last Sunday of March, the second on the last Sunday of June, and the third on the last Sunday of September, the design being to brace up the school for the work of the succeeding quarter. The aim was: Every class to have a member present. The principle method adopted to secure this was for the teacher to write to every one belonging to the class. As a reward the numbers of the classes perfect in attendance were printed on the blackboard. The results were: First, a great increase in attendance on Rally Day. Second, a much higher average of attendance throughout the quarter. This plan

has been substantially carried out for years by the Bethseda Bible School of Brooklyn, with the modification that the June Rally has been discontinued, because the school sessions for July and August are omitted.

An ordinary-sized school in a village of fifteen hundred inhabitants holds three Rallies every year with great benefit to the school.

The time for rallying the membership of city schools is generally the last Sunday of September. Most persons have returned to the city, and the public schools have reopened by that time. Then again it seems to be the fitting time to get into good shape for the work of the new quarter and of the winter.

The success of Rally Day will depend on four very important items:

1. The preparations that are made beforehand.

2. The publicity that is given to the proposed Rally.

3. The power that is put into the carrying out of the prepared program.

4. The conserving and the using of what has been gained on Rally Day.

The preparations should begin far in advance of the day. If the school has not been closed before Rally Day, the regular work of the school should be interfered with as little as possible. The preparatory work should be divided among a number of persons so as not to overburden a few. Those who are to take part in the exercises should have their work definitely marked out for them, and should be allowed ample time in which to get ready. In a word nothing that can possibly be done beforehand should be left until the day of the Rally.

Conversations with a large number of workers in schools of all sizes—city, village, and rural—where successful and unsuccessful Rally Days are held, convince the writer that the secret of success, so far as getting the numbers is concerned, depends on variety in methods. "What plan do you follow in your Rally Day exercises?" was asked a wide-awake spiritual pastor. His answer is worthy of consideration: "We never have our exercises twice alike. Our pupils never know exactly what is to be done. They always come expecting something new, and we never disappoint them."

A large school in New York, which remains open all summer but whose attendance falls very low during July and August because of the absence from the city of many of its pupils and teachers, has for years observed the last Sunday of September as its Rallying Day. For this day careful preparations are made some time in advance. About the first week in September all the members of the school who are known to be in the city are, so far as possible, visited by someone in the school—either the teacher, the superintendent or the school visitor. Soon after this a postal is mailed to those who have not returned to the school and to those who are irregular in attendance.

Finally, a letter, something similar to the following, is sent to all former members of the school who have not removed from the neighborhood, and also to the members of the church who ought to become members of the Bible School:

Dear Friend: Doubtless you are aware of the fact that the Rally Day services of our Sunday School are to be held on .....

We give a most cordial invitation to all the friends of the school to be present. We wish most especially that all who consider themselves to be members of the school would be in their places early. We also hope that all former members of the school and all those who desire to be members will meet with us, if possible.

An excellent program has been prepared, and an address will be delivered by .....

Come and bring some one with you.

Cordially yours,

.....

Superintendent.

Moreover, reminders of the day are given in the school and from the pulpit, and all are urged to be present.

The exercises consist of Scripture reading, prayer, and recitations by the school, by classes and by individuals. An address is given by the very best speaker obtainable, generally by some one not a member of the school. All present are requested as far as possible to make up any deficiencies in missionary offerings due to absence during the summer.

Too often, Rally Day comes and goes, there is much of excitement and much of hurrah, but aside from the fact that there is an increase of attendance, in some cases on the day only, in other cases on the day and afterward also, there is little of permanent good. Upon the character of the program, the effort of the speaker, and the spiritual attitude of the workers, the lasting results will largely depend. Among others, three thoughts should be pressed upon the hearts and consciences of all:

1. The necessity for loving God's Word.

2. The value of diligent and systematic study of it.

3. The blessings that come from living according to its truths.

After the Rally, what? This is a most important question. Much may be done to make the day of permanent value. New pupils should be cordially welcomed, and, if they do not belong to other schools, should be put into classes. Former members of the school who just dropped in for the day should be interviewed for the purpose of ascertaining whether they wish to renew their connection with the school. Those who gave their names and expressed a desire to be visited should be followed up. The inspiring speech of the Rally Day speaker urging the need of Bible loving, Bible study and Bible living, should be referred to frequently by both superintendent and teacher.—A. H. McKinney.

It goes without saying that the Sunday School that keeps the old scholars and wins new ones, must grow, and, as an aid in both these directions, Rally Day is a thing not to be despised. In the city schools, especially, we always expect a falling off in the summer months. It is hot, people feel tired, and, more than all, it is vacation time, and who can blame our young folks for making the most of

it? But when this is all over, how slowly they come back—and how many of the "graduating age" never come back! The vacation break proves all the wedge necessary to separate them from the school forever. And in our country schools there are other causes that, to some extent, often bring about the same result, so that if we would renew the bond that means so much to the souls of those we love, we must do *something*, and that something is "Rally Day."

What does the observing of Rally Day mean? It means that your school will begin the campaign of the new year all at once, with the vigor and enthusiasm born of full ranks—with a strong pull that may last all the season through—instead of languidly dragging into line a little at a time. It means a recognized time when it is easy for the wanderers to "get started" again, without attracting the notice that many shun. It means the visiting of absent ones that so many teachers, alas, can never be induced to do under ordinary circumstances. And right here let us notice the true spirit of Rally Day: The soul-loving spirit, the soul-saving spirit. If this permeates your Rally Day, and follows it up all through the year, it must be a success; it cannot be a failure.—Ben Hains.

Rally Sunday has come, and it has come to stay, and to all appearances it promises to be one of the most beneficial of all of the Sunday School anniversaries.

Some towns hold Rally Day processions. The schools form a procession, in which the Stars and Stripes are prominent, each school carries a banner bearing a selection of Scripture, and each child has in his hand a flag. An orchestra accompanies the procession.

The chief feature of Rally Sunday is the roll call, but when a school is large classes only should respond to the roll call. When each is called, it should stand while its teacher gives the membership of the class, and reports the number present and the number absent.

By the way, it is well for the different classes to march into the room with their banners on this day, if they have banners.

It is often of great advantage to hold more than one Sunday School session on Rally Sunday. The time to strike is when the iron is hot, and a special Rally Day sermon would be in order. By the way, if Rally Day be held on a certain Sabbath of the month—the first or second, for example—every year, the same printed notices, inviting people to attend, can be used.

It is well, however, to have the program changed as much as possible from year to year.

One pleasant feature, to be always observed, is for the school to present a bouquet to the oldest, also to the youngest member of the school.

It is pleasant on an anniversary day like this to look over the records of the school and see how many of its members have entered the ministry or mission field. From one class of boys I know of, three-fourths became clergymen. In another school over forty members had become pastors.—A. M. Douglas.

## "RALLY ON THE COLORS!"

When an army company hears that bugle-call, it is the duty of every man to look for the flag, get to it as quickly as he can, and defend it to the last. Although our Sunday School company has not been disbanded during the summer, it has been much scattered, and we need to make a special effort to get together again, that we may devote ourselves to the honor of the colors which our great Captain has commanded us to defend and advance. We need every member of the school to help in holding up the cross of Christ before others by living daily a Christ-like life. To become Christ-like we need to study his words and deeds, in the Sunday School and out of it.

Next Sunday is the rallying day. Be sure to come yourself, and help to bring others. Let us make a good start in this year's study of our Captain's orders, and may the Holy Spirit help us to understand and execute them. —C. E. Barnes, Supt.

## MODERN ECONOMY.

"Gather up the fragments that remain." John 6: 12.

There was a time when about all of the beef that was utilized was the meat and the hide; all else found its way into the waste. But time has changed things very materially. He who, in this day, uses merely the hide and meat would never succeed in such work.

The hair that is scraped from the hide is dried for plaster; the hoofs and horns go into the glue-pot; the bones are ground and the blood caught and dried for fertilizing; the tongue and brains go upon the table; every drop of grease caught is used for many purposes; the tail goes for soup; the intestines for sausage casings. The whole body is utilized. This modern life demands economy. This proves that there is no waste—and not only is it proven in this particular example, but in every department of activity.

May I, from what I have so crudely stated, draw a life lesson? The modern tendency of teaching and precept is drifting much in the same way. The best philosophy of life is that there is no waste, only as we, in our inexperience and ignorance, consider it as such. Everything in our lives can be turned to good effect and made to augment its general usefulness. He who gathers one thing merely, from day to day, and throws the rest away as a husk or shell, wastes that much.

He who knows most about life realizes that its disappointments, its shadows, its sorrows, can be made profitable; that many of the experiences which usually fall from our lives as waste are valuable in the extreme, and though not particularly profitable toward helping along in the central idea of life, can yet be made useful or ornamental in a minor degree, and thus decidedly benefit life in the whole.

When we finally learn to take all God gives us and turn it to good effect we will then learn to make the best of life.

## THE RELATION OF THE CHURCH TO THE LABOR MOVEMENT.

**An address given to the St. Paul Trades and Labor Assembly by the Rev. Charles Stelzle, in the Central Presbyterian Church, St. Paul, Minn., on Sunday November 1, 1903.**

"Labor unions? I think that my men are fools for having anything to do with them. They care nothing about the men, and their managers would permit the men to starve." So said an employer of over two thousand mechanics, when asked his opinion of the helpfulness of the labor union. I pointed out that his men had been receiving $8.00 a week during all the time that they had been out on a recent strike. He positively denied this and called in his representative in the shop to prove his statement. I knew that his superintendent was lying. He knew better. After he had gone out of the office I talked with this bitter employer, and told him some things about his men which he had never known before, and he related to me the story of a disappointed, though well meaning, boss. I asked him if he had ever had such a candid talk with his own men. He said that his conferences had been confined to the superintendent. I then understood why his men had gone out on strike, and I remarked that if he had been as frank with his employes as he had been with me he would never have had a strike in his shop. It was a clear case of misunderstanding on both sides.

Something of the same misunderstanding exists today between the church and the workingmen. Misrepresentations by so-called "representatives" on both sides have brought about a separation which should not exist.

With strong sympathy for the workingman, which comes as the result of having been a bread-winner since I was eleven years old, and having spent eight years as a machinist in the largest shop in New York City, it has been my privilege to present to ministers' associations and to some of the largest churches in this country the side of the workingman in relation to this question. I told the truth and the message was welcomed. I found an eagerness on the part of the churches to respond to the needs of workingmen.

But there is the other side—the side of the churches. I want to present it to the workingman. I shall be just as honest with you as I was with the churches. I want to point out some misapprehensions on your part as to what the church is, and tell you what the church has to do with the labor movement.

I have talked with workingmen who believed that the church is "a scheme to increase the population of heaven." They thought that the sum and substance of the church's teaching was this: "Be good; get saved; and you will go to heaven." But Jesus said, "He that saveth his life shall lose it, and he that loseth his life for my sake shall find (or save) it." The ideal Christian is not simply trying to get to heaven; he is trying to get other people there. Furthermore, he is trying to bring something of heaven into this sin-cursed earth. The church has a great social mission. It is an institution which not only prepares men to die, but teaches them how to live. Unfortunately, some workingmen have thought of it as something which has to do only with sickness, death and cemeteries. Christianity believes in brighter homes, better schools, more beautiful cities and cleaner governments.

Jesus commanded men to go to church, to study their Bibles, to spend time in prayer; but these were simply a means to an end. These are commanded so that men may be stronger to help their fellowmen. It is because men have obeyed. Christ in this respect that we today have our Christian hospitals, asylums of various kinds, homes for the aged, and other helpful institutions to minister to those who have been wounded in life's battle. Schools, colleges, libraries and training schools of every description supported by the church or by Christian people indicate an interest in the preparation for life's larger duties. These institutions represent the church at work, obeying the commands of her Christ.

The churches themselves have become centers for the social and intellectual life of the people as well as for the development of their spiritual life. Open every night and nearly all day, as many of them are, for concert courses and lecture series, free dispensary and savings bank, sewing school and cooking class, boys' clubs and reading rooms, men's clubs and library, music classes and women's clubs, and everything else that is helpful and inspiring—so far as their means will permit and the community demand—these all indicate that the church has a vital interest in the "here and now" as well as in the "hereafter."

Sometimes workingmen have said that the church is not doing enough for the needs of a certain community. They forget that as a rule the particular church which they are criticising is composed of their neighbors, who are no better off than they are themselves, but who are striving to supply church privileges for the people living in the district. If the average workingman believes in the work of the church, he can render his fellowmen a great service by helping it through his personal efforts. For the question of helping the people in the neighborhood is not so much a question of money as it is a problem of flesh and blood, viz.: the willingness of men to give themselves to the work of helping others. The high-thinking workingman best understands the needs of those with whom he associates and he can suggest many things to the minister who, with his co-operation, can carry out his practical plans for the betterment of the whole community. Almost any minister will gladly talk over with a workingman any plan that he may have for helping his fellowmen.

It has sometimes been said, "The church is composed of hard-hearted employers who are always grinding out the lives of their employees." There are more than seventeen million Protestant church members in this country. Of Roman Catholics there are nine millions more. Surely they are not all of the employing class! Sometimes the rich control the churches where they are in the majority, or where they have been placed in official position by the members of the church, but it does not always follow that because a man is rich he is hard-hearted and cruel. Furthermore, the poor man who has the necessary qualifications is usually given the place he deserves in the church, because the church is as ready to

avail herself of a good man as is the merchant and the manufacturer.

It is admitted that some hard-hearted employers are in the church. They have come in because of the good company they will get into. But they are not the church. They are the parasites in the church. They might better be out of it, so far as the good they do is concerned.

"But," somebody says, "they are the men who support the church." Don't you believe it! As a matter of fact our churches and great charities are supported by Christian men and women of small means.

When a rich man gives $10,000 to a church the newspapers all over the country advertise it, and the impression has gotten out that the church is supported mainly by ten thousand dollar donations.

No! the church that you have been scorning is not the church of the rich rascal! It is the church of your godly mother! It is the church of that man of God who has sympathized with the poor and the suffering! It is the church that has taken that man out of the gutter and placed him upon his feet!

I could present to you today, in any city in this land, thousands of men who have been saved from the power of sin and hell because they have accepted the Christ whom it offers. I challenge any man to say that he has honestly tried to live out the teachings of Christ and been disappointed!

"The church upholds and advocates the present industrial system," says somebody else. Any fair-minded man will admit that the present industrial system is not ideal. It will take a long time to make it so. But I would like to ask the men who say that the church is responsible for the present system:

"How many sermons which endorse it have you heard during the past year? Not how many have you read, but how many have you actually heard?"

I have noticed that when a minister does say something that is against the labor union, or when he takes a side which he is not expected to take, every sheet in the country prints it. Why? Because it's news. It's unusual. They rarely give the same publicity to the many good, helpful things that he says.

The church does not stand for the present system of society if it is wrong. It stands only for so much of it as is in accordance with the principles of Jesus Christ. The church stands for no particular system of society, excepting a society in which all men deal righteously one with another.

Almost every social reformer claims Jesus Christ as the champion of his particular social system, and he criticises the church because it does not boldly proclaim his particular theory. It has not yet been proven that any particular social theory, in its practical application, will bring about the golden age for which all good men are longing. Furthermore, the advocates of these systems are not clear in their own minds as to just what they want, or how their schemes will work out. The leading socialists have admitted that socialism is not ideal—it is simply a step in the right direction, they say. Is it not folly, then, to ask the church to advocate a system which even its own advocates have not yet fully thought out?

Back of every honestly advocated social theory there is a great moral principle. Socialism demands "from every man according to his ability." That means a life of service. Communism demands the surrender of one's personal interest for the good of all. That means self-sacrifice. Anarchism demands the doing of right without the strong compelling arm of the law. That means justice, love, purity.

It will readily be seen that the success of any of these great social reform measures which are being presented to workingmen is dependent upon a high, unselfish character. Christianity makes a specialty of the development of this character. That is its chief business.

So the church has a most important part in the great work which concerns the social life of mankind. It is not a political organization, but it supplies the material that strengthens such an organization. It manufactures the men who ought to bring about right conditions among men, socially. The principle of Jesus Christ was ideal. He struck at evil, at sin. He tried to change men rather than methods. He did not advocate the reform measures of his day, because he knew that they were insufficient for the needs of the twentieth century. He taught that which will be applicable to every century. Socialism, communism, anarchism and every other "ism" heard of today will be back numbers one hundred years from now. Even the labor union idea will be improved upon. Hardly a book treating upon political economy which was used in any university ten years ago is looked at today. It is out of date. There is only one book which is always up to date—the Bible. It is always up to date because it came from God, and it is the only text-book on social questions which the church officially recognizes.

Josh Billings once said: "Before you can have an honest horse race you must have an honest human race." Thus it is with all these reform measures. Before you can bring about ideal conditions you must have ideal men. The church is doing her part in moulding them, and no other organization is doing more in this direction.

It is unfortunate that while very few workingmen reject Jesus Christ as the Son of God, they have thought of him as coming on a purely social or economical mission. True, Christ came to free the slave of labor. But Christ also came to free the slave of sin. Indeed, that was his chief mission.

Christ himself said: "I am come to call sinners to repentance." There is no greater obstacle in the way of solving the labor question than sin. If sin could be eradicated the labor question would be solved. Admitting this, you must see that the preacher who boldly performs his duty by denouncing sin in every form, the sin of both the employer and the employee, is a friend of labor, even though he never preaches a so-called labor sermon. You know that very few workingmen would go to hear a labor sermon anyway. Would it not be rather a one-sided affair to preach to employers only, where one is discussing the labor question? I believe the average workingman

steers clear of the church because he is indifferent, not because the minister does not discuss the labor question. And indifference is the greatest curse of the workingman today. I am told by those who know that it has been necessary to force thousands of men into labor unions, even when such membership has been helpful, simply because many of these men were indifferent to their own interests. My advice to the workingman is, that he awake out of this indifference and fairly face his condition—physical, mental and moral. Find out wherein you are failing, then get right with God and with men.

There are some workingmen who complain that Christianity is narrow. As a matter of fact it is the broadest, the deepest, the highest thing in the world. Whenever the religion of Jesus Christ appears small, or narrow, or forbidding, remember that you are not dealing with the great system of Christianity but with some fragment which has been removed from its place. Jesus Christ constantly condemned the narrowness, and the dullness, and the sanctimoniousness of his time. You have no reason for repudiating all that some ignorant or narrow person does *not* know about Christ and his church because of the little that he *does* know. You would not denounce labor unions because of the foolish and narrow things done by a few labor leaders. Jesus Christ came that men might have a more abundant life. It is this life which Christ can give that makes Christianity the greatest thing in the world. It is by having our lives linked with his, by a simple trust in his power to keep us, that we obtain this larger life. I cannot explain the process. All I know is that millions have come to Christ and simply asked him to accept them with all their sins, and give them this larger life, which would take them out of all narrowness and meanness and sin, and Christ has done it. And he will do it for you.

It is because of this larger life that has come to men that Christianity has a vital interest in every phase of life. It has a vital interest in the labor question, because that concerns so many of those whom Christ loves. The church which most truly represents Christ is the church that ministers to all the needs of men, physical, intellectual, spiritual. It has already been pointed out that the church has these interests of men at heart.

That, too, is the object of the labor union. According to the Constitution of the Federation of Labor this is the pledge of the men who join the Federation: "We are pledged to the emancipation of our class from poverty, ignorance and selfishness; to be respectful in word and action to every woman; to be considerate to the widow and the orphan, the weak and the defenceless; and never to discriminate against a fellow-worker on account of creed, color or nationality. To defend freedom of thought, whether expressed by tongue or pen. To educate ourselves and our fellow-workers in the history of the labor movement. We promise that we will never knowingly wrong a brother or see him wronged, if in our power to prevent it. We will endeavor to subordinate every selfish impulse to the task of elevating the material, intellectual and moral conditions of the entire laboring class."

Every Christian man and woman could subscribe to these principles. The church is working to bring about these conditions, and had been doing so long before the labor union of today was in the field. Instead of there being a separation between the workingmen and the church, there should be the closest union. The church needs workingmen. Christ wants them. But workingmen need the church. I think that they haven't realized this as they should. Most of them think they are quite independent of Christ and the church.

Listen: The ancient philosopher said that "a purchased laborer was better than a hired one," "a workshop is incompatible with nobility." And in accordance with these principles they erect great prison-like structures in which they hide away the laborer, and they compelled half the world to live in slavery. It would make interesting reading to know how that "other half" lived. Then came Jesus Christ. Standards changed. Jesus discovered the individual. He showed the world how highly God valued a human soul. Men caught his spirit, with the result that in every Christian land the standing of the laborer has been elevated. It has taken a long time, and conditions are not yet ideal; but the principles of Jesus Christ applied to society are responsible for the great advance made by the workingman since the day that he was a miserable slave.

The success of the labor movement is due to the fact that Christianity has blazed the way. It needed the missionary of the cross; it needed Christian civilization to go before and prepare the foundation. Then came the labor agitator and built upon the foundation laid by Christ and his church, many years before. and strange to say, after the superstructure had been raised, the building looked down on the foundation which gave it support and cursed it!

Suppose the foundation should suddenly be removed? Suppose the church and the conditions brought about through its influence should suddenly be wiped out? A city without a church! Would you care to live in it? A city full of saloons, gambling hells, and places of vile resort of every description, alluring your sons and your daughters to certain destruction! For I have noticed that when the church is absent these are in evidence, and when the church is present these rapidly decrease.

Do you think that if a vote should be taken among the workingmen as to whether or not all the churches should be given up they would vote "Yes"? I think not. I believe that the average workingman reveres the church, and I sometimes think it is because of this love that he has become impatient with it on account of some fancied indifference as to his social condition.

As a company of workingmen were about to be dispersed by the police at a mass meeting for the unemployed the leader proposed, "Three cheers for Jesus Christ!" The heartiness with which they were given proved that down deep in the heart of the man who has become bitter against the church and against society there is a high regard for Jesus, the friend of the workingman.

# CURRENT ANECDOTES

**A paper furnishing illustrations and their morals for religious public speakers.**

*(Incorporating Cut Gems, Troy, N. Y.)*

PUBLISHED BY

CURRENT ANECDOTES CO.

706-712 Caxton Bldg., Cleveland, Ohio.

SUBSCRIPTION: { In U. S., Canada and Mexico, $1.50 PER YEAR.

Foreign Subscriptions, 25c. extra, for postage.


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Entered at the Post Office at Cleveland, O., as second class matter.

**Issued SEPTEMBER, 1904 Monthly**

## THE PREACHER WHO PLEASES EVERYBODY.

The man who is universally liked is not Christ-like. That seems strange, but you will appreciate the statement if you will think a moment. His year of popularity was followed by the year of opposition, opposition that ended in his crucifixion. Christ might have avoided trouble. He didn't need to have cleaned the Temple. He could have—no, he couldn't—but a man, in his place, might—acquiesced in the customs and teachings of the Jews.

So the preacher today, who goes on his way, God directed, God asked, we trust, will find opposition. Sometimes it will grow to the extent of an invitation to depart. Very few members ever make the sacrifices for a church that a pastor does. The true pastor is a shepherd, and he thinks of the members of his church as his flock. He has rescued this one, counseled that one, and knows weaknesses of all. He thinks no one else can learn these things. And they seldom do, but the successor may attract others and be as good or better shepherd.

But God aid and comfort the man who follows a merely brilliant preacher. He has his admirers and no one is ever so eloquent as Dr. So-and-So. But a church that has had a brilliant preacher needs a pastor, and he will find it a heart-felt need by many.

Are you worried because of opposition and criticism? The cheerful criticism of complaint by the editor of the Outlook may encourage you. At least you will know that you have company, that editors feel the thrust occasionally as well as preachers.

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It is not always easy to comply with even the simple requests of our readers. It was not long ago, we believe, that a lady begged Secretary Hay not to allow himself to die without giving the world some account of Abraham Lincoln. Very much like that lady will seem to many readers of The Outlook a recent correspondent, who, after acknowledging the benefit derived from its columns, asks the editor to formulate an opinion on the race problem. Hardly have we finished reading his letter when another comes informing us that the race problem would soon automatically be evolved into a solution, if we would only stop talking about it. We have put our mind to devising some way by which we can please both of these our friends. Like the answer to many a difficult question, the way was found close at hand, and happily a way which involves no change in our custom. Hereafter we shall sometimes discuss the race problem—that will please the one reader—and sometimes keep silent—that will please the other.

Wu-Ta-Lang, the Chinese Unfortunate Man, was so short of stature, it is said, that when he was on the ground he could not reach the gymnastic bar, and when he was on the bar he could not reach the ground. An alleviating circumstance, however, occurs to the Occidental mind—he did not need to be in both places at once. Like Wu-Ta-Lang, we are human and have our shortcomings, but we have at least his measure of good fortune.

P. S.—However, the editor of Current Anecdotes appreciates criticism; it suggests to us how we can please at least 90 out of a 100.

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## SUGGESTIONS FOR CURRENT ANECDOTES THE COMING YEAR.

The above reminds us that this number is No. 12 of Volume 5. We have a great many plans for Volume 6, the coming year.

We would appreciate very much a suggestion from you as to how we can make Current Anecdotes more useful to you in your work. Our aim is not to entertain you, but to be of daily, weekly, practical value to you in your work.

Tell us what has been most useful in the magazine the past year, and suggest any new feature that will serve you.

Sincerely,
F. M. BARTON.

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## POSTER TYPE FILLS PEWS.

Poster type and half-page advertisements in the Naugatuck, Conn., newspapers on Saturday announced the services to be held Sunday in St. Bartholomew's Episcopal Church, Naugatuck. It was a plan hit upon by the rector, the Rev. W. H. Garth, to fill his pews.

The result was startlingly successful, for practically the whole town turned out, and half an hour before the morning service began people were being turned away from the doors. Most of the congregation brought along newspapers for programmes, and the rustling nearly drowned portions of the services.

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"Private Lectures to Mothers and Daughters," by D. O. Teasley, published by The Gospel Trumpet Publishing Co., Moundsville, W. Va., is a series of plain talks on sexual physiology given in elevating style. Its plea for an understanding on these matters between parents and children is the most valuable chapter in the book. Price 50c.

## END OF THE TORREY-ALEXANDER CAMPAIGN.

### CLOSING MONTH IN BRIGHTON. MR. TORREY'S FUTURE PLANS.

Brighton, Eng., June 29, 1904.

We have had a time of great joy and blessing here in Brighton. The people had prepared for the mission by much prayer, continued through many weeks. The day before the mission began there were fifteen hours of consecutive prayer, people coming and going to the pavilion. It is said 4,000 in all entered the pavilion during the day. There was expectation of great things, and God has exceeded (I think) the expectations of everyone.

The building would not accommodate more than 2,200, or at the outside 2,500 people. Provision, however, was made for overflows, and many of these have been largely attended—the Corn Exchange, next door to the Dome, has oftentimes been full to the doors. Charles Inglis is with us this week, and there have been a larger number of conversions in the overflows than in preceding weeks.

The general subject at these afternoon meetings have been "Prayer" and "The Work of the Holy Spirit." A profound impression has been made upon hundreds of nominal Christians, and upon hundreds of real Christians who did not know the fulness that there was for us in Christ by prayer, through the power of his Holy Spirit. Many very prominent people have also been stirred up upon the matter of personal work in soul saving. I have had a great number of letters from persons prominent in social life, how for the first time they have been lead to go out to lead others to Christ. Ladies have been led to go out along the sea front and talk with the trippers who had come to Brighton for a day's outing, and with the poor lost women who stroll along the sea front by night and sometimes by day. Prominent people have come to Brighton for the meetings from all over the country. There has been no more constant attendant and faithful worker in all kinds of meetings during the mission than the Dowager Countess of Tankerville. She came to Brighton for the mission, and has brought I do not know how many other friends here, to have them under the influence of the meetings. She has reminded several of us of Mrs. Moody, and in some respects also of Mrs. Capron.

There have been times of deep heart-searching at the afternoon meetings in the Hove Town Hall. One day the Holy Spirit made his presence felt in such an overpowering way that though I was not nearly through my address I felt that I could not go on. That afternoon I was speaking on John 16:7-11. He, of whom we spoke, came himself in mighty power. The address upon the Personality of the Holy Spirit was also greatly blessed. I received many letters from different persons who said that by the means of that address they had come to know the Holy Spirit in personal fellowship as they had never known him before. The address upon "Hindrances to Prayer" was also greatly blessed. People arose all over the building to make confession of different hindrances in their own life, and to put them away.

In the evening meetings at the Dome there were conversions from the very outset. A large number of the conversions were from people in the upper classes of society. It was a joy to see the beautifully dressed ladies, oftentimes wearing valuable diamonds, coming to the front, kneeling down in prayer, accepting Christ as their Saviour, and then standing up and publicly confessing their acceptance of him. I suppose that in no place where we have been have there been so many people of the wealthier class that have been affected one way or another by the meetings. These were not by any means all from Brighton, but some came from a distance to be present. One young ladies' boarding school came from a distance (23 young ladies); 20 of them were converted at that meeting. Among those who came forward this week was a titled lady who came down from London. At first she resisted strongly, then came forward with her maid, who was a Christian woman, and knelt down on the dusty floor and accepted Christ, then stood up and confessed him before all. Another lady of title, stopping at one of the fashionable hotels, was converted, and immediately began to speak for Christ all over the hotel.

We have had three children's meetings, two in Brighton at the Dome, and one in Hove at the Town Hall. At one of the meetings there were about 450 children who professed to accept Christ. Some of these were somewhat advanced in years, and some of them really ought not to be called children, as they were over 21 years of age. Not a few of very young children showed a clear understanding of just what they were doing. The children here are very bright and intelligent.

About 2,500 have definitely professed to accept Christ. Far more than this have stood up and professed by standing their determination to accept Christ, but we only count those who have made a definite, open, public confession of their acceptance of Christ, and whose names and addresses have been secured and they located.

There have been besides these many conversions outside the meetings in personal work on the sea front and in open air meetings, and so on. Requests for prayer have poured in from all parts of the kingdom, and many letters telling about prayers answered.

A very solemn thing happened Sunday evening. A Christian went into a restaurant for dinner. He felt a profound impression that he ought to speak to the waiter about his soul, but he did not yield to it. After leaving the building, the impression came back with such force that he waited long outside the restaurant for the waiter to come out. Finally the proprietor started to shut up, and seeing the man waiting asked what he wanted. He said he was waiting to speak to the waiter who had served him at dinner. The proprietor replied, "You will never speak to that waiter. He has gone upstairs and shot himself." This poor, unfortunate fellow's sister was singing in the

choir at the Corn Exchange at the time. It does not do to trifle with the impressions that the Holy Spirit produces upon our hearts.

The ministers' meeting here was of unusual interest. Ministers were brought to Brighton from many miles around. There were over 200 clergymen and ministers present at the meeting. The Holy Spirit was present in great power, and many ministers went away with a knew knowledge of their responsibilities and a new determination to meet them in the power of the Holy Spirit. At the lunch which followed the meeting, after I had left, quite a number of those who had been present at the meeting arose to tell how God had convinced them of sin. Two very prominent men in the mission told how they had been users of tobacco, but had decided there and then never to use it again. One man had a bonfire that night of a box of choice cigars. When he told the story of this the next night in the public meeting, it produced a marked impression. The close of the ministers' meeting was so solemn that many of us felt that a time of fasting and prayer would have been better than the lunch which some kind but unknown person had provided for the ministers gathered here.

Brighton is known throughout the country as a place where High Churchism and ritualism are rampant, but there has been a remarkable spirit of unity between Established Church ministers and people and Nonconformists. Brighton has some very godly men among its clergymen and ministry; for example, Rev. Hubert Brooke, who did such good work with us at the Bible Institute in 1893. Rev. Charles Inwood, who was at the Bible Institute with Hubert Brooke, also makes his home here, and has been here and taken an active interest during part of the mission.

We had one midnight meeting for the drunkards and fallen women off the street. The Dome was full, and though there were many intoxicated, it was a very orderly gathering for one of the kind. The power of God was present, and among those who professed to accept Christ, I think, were those who at the beginning of the meeting had been noisiest and most unmanageable. It was a sad sight, not merely these wrecked and ruined men, but also the brazen young women of the street, but we rejoice in a Gospel that had power to save even them.

In one of our meetings a man was converted who had heard us in Sydney. He had resisted the Gospel there. He came here on a sailing vessel, and was converted at the first meeting he attended. One of the first men to accept Christ was a fine looking medical student who had heard us again and again in Liverpool, but had not accepted Christ, though an impression had been made upon him.

We had one meeting here of a kind that we never attempted before—for nurses. There were about 200 nurses present. The Countess of Tankerville was the patroness of the meeting, and provided tea for the nurses. A prominent physician, an earnest Christian man, presided. The result of the meeting is the establishment of a weekly meeting of nurses. Quite a number of nurses have been converted through the mission, and a number of others have taken up aggressive Christian work for the first time.

I met an old man of 80 on the street yesterday. He has been a regular attendant at all the meetings. He told me that he had been a Christian for 65 years, but the truth had come to him in a way during the meetings in Hove that he had never seen it before. He also told me of a lady of high position, whom he had seen at the meetings in Hove. Some of his lady friends were sent to see her. They visited her day after day for a week, and she came out into a very bright Christian experience.

We have had working with us here in the after meetings, a man who up to the second day for February last was a very wicked man. He had squandered a fortune in gambling. The week before the day mentioned, he had made £700 in gambling, but had squandered most of that in the wildest debauch. His sister sent a request to our meeting in Birmingham that we pray for him. She told me in speaking of it today that it seemed as if he was beyond conversion, and that if the Lord saved him, he would save anybody. Two days after prayer was offered for him at Birmingham, in his room at night, with a loaded revolver, with which he intended to take his life, his mother, who had been dead for fifteen years, came before his mind. He was utterly broken down and accepted Christ. The transformation has been most thorough. From being the most vicious and depraved man, he has become a most devoted worker. He seems to live but for one thing—to lead others to Christ. He goes around speaking to people everywhere and oftentimes unaided would hold open air meetings on the sea front. He is, indeed, a miracle of grace. He is a man of culture and travel. His father held a high position in military ranks in India. He expects to devote his life to preaching Christ.

Though God has done such wonderful things this past winter—some one tells me there have been over 33,000 professed conversions in these months—still we are expecting that God will do far greater things next season than this.

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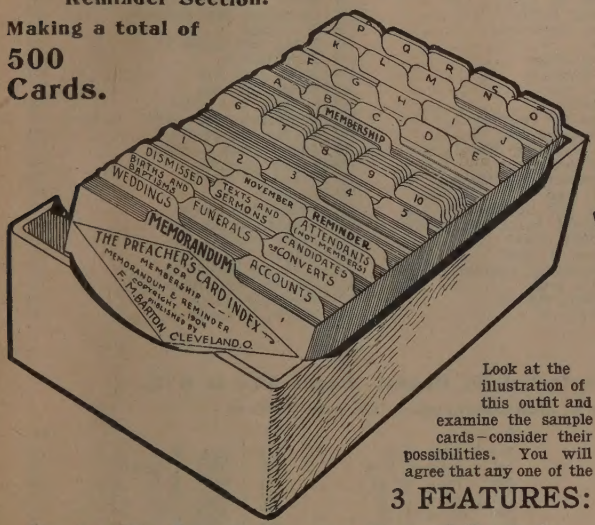


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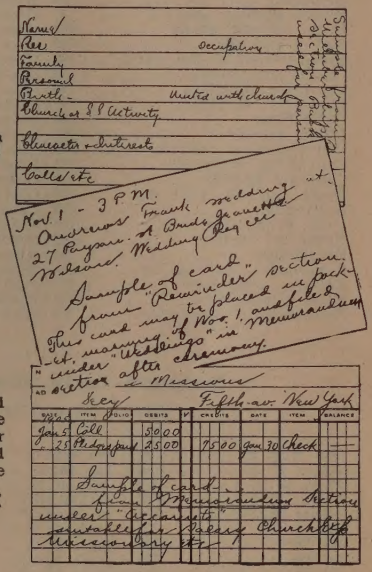


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